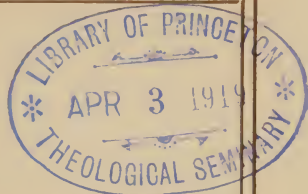




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The Outlook of Missions

Volume XI
Number 3
March, 1919



Is it true that this Building is in Ashes?



CABLEGRAM, dated Tokio, March 12th, by the Associated Press, says: "Seven hundred houses in Sendai, a Japanese town, have been destroyed by fire. The destroyed buildings included the noted North Japan College of the Reformed Church in the United States." No word has as yet been received from the Japan Mission. Let us pray that grace may be given to all of us so that the Lord's purposes may be carried out by us.



North Japan College, Sendai, Japan



View of the City of Sendai, Japan
The North Japan College buildings may be seen in the distance

The Outlook of Missions

Issued Monthly in the Interest
of Missions

Headquarters: Reformed Church
Building, Philadelphia

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Subscription, 50 cents per Year, Payable in Advance

Send all Remittances to "The Outlook of Missions," Fifteenth and Race Streets, Philadelphia, Pa.

Entered as Second-class Matter June 12, 1909, at the Post Office at Philadelphia, Pa., under
the Act of March 3, 1879



The Quiet Hour



By this shall all men know that ye are My disciples, if ye have love one to another. —John 13: 35,

Cast your weakness down at His feet, and ask Him to make it perfect in His strength.
—F. B. MEYER.

There is no step of saintliness, and there is no thrill of purest peace that is impossible to you, if only you have placed yourself in earnest under the discipline of Christ.
—F. W. ROBERTSON.

It is our duty to increase the spiritual power of the world, and the supreme mission of the Church is to compel the world to believe in the primacy of spiritual man.
—HARRIS E. KIRK.

"To make the road to God simple and the life in God real—there is the secret of power over men who have learned so many deep things of life in the stern school of battle abroad."

He who cannot be alone and happy is to be pitied; he who prefers always to be alone is infinitely more pathetic. People are far more interesting than books or pens, if one must choose between them; but it is a calamity when either excludes the enjoyment of the other.
—IRA LANDRITH.

We can have real peace only when we are sure that God is directing and supporting us in all the perplexing experiences of life; and we cannot have that certainty unless our hearts are pure, for it is only the pure heart that can see God.
—LOUIS ALBERT BANKS.

"My feet He sends on His errands, and they never weary grow
Because of His strong upholding—the dear Christ Who loves me so;
The fretting troubles of every day that used to vex and sting

Have vanished like troubling night dreams in the presence of the King."

Show me the greatest men in human history—the men who were morally and nobly great—and I shall show you in every one of them tokens and traces of the childlike heart. Great souls, with the ten talents flaming into genius, live in a world that is so full of God that men say they are imprudent, careless; and Jesus sees that they are little children.
—G. H. MORRISON.

"Love much. There is no waste in freely giving;
More blessed is it, even, than to receive.
He who loves much, alone finds life worth living:
Love on, through doubt and darkness; and believe
There is nothing which Love may not achieve."

"If Christ be not risen, what then can we say?
Our loved dead in Christ have, like Him, passed away,
But Christ being risen, our faith standeth sure,
That, with Him, all rise, who till death shall endure."

The voice of God calls loudly to this generation. Every one of us is challenged to have his part in the task of creating a new heaven and a new earth. All the future history of humanity depends upon the result of this war and upon the reconstruction upon which we are entering. That depends on the thought and purpose of the average man and his understanding and control of the forces at work. Thus in a measure civilization rests upon you and me, and upon the intelligence and sympathy with which we enter on the days just ahead.
—PAUL MOORE STRAYER.

The Prayer.

MOST merciful God, Whose we are and from Whom we receive our daily supplies, accept the adoration and gratitude of our hearts for Thy fatherly care and bounty. We have sinned and come short of Thy glory. Be merciful unto us in the forgiveness of all our sins, for the sake of Him Who loved us and gave Himself for us. May the love of Christ abound in our hearts, and manifest itself in our daily lives. Amen.

—J. J. HILL.



THE OUTLOOK OF MISSIONS

VOLUME XI.

March, 1919

NUMBER 3.

A New Era in the Old Church.

FORTUNATE, indeed, were the men and women who could attend the special meeting of the General Synod held in Christ Reformed Church, Altoona, Pa. They will never lose the influence of those three days. The sessions were shot through with fervent prayers. Where the spirit of prayer is, there the Lord can work mightily for the accomplishment of His wise and gracious purposes. There was a spirit of sweet accord pervading all the addresses and actions. That same spirit should now be manifest in the minds and hearts of all our pastors and people.

UNFORTUNATELY for the writer he was not given the privilege of being present at a meeting that Dr. Charles E. Schaeffer says was "one of the greatest gatherings in the history of the Reformed Church." Another pastor writes, "a really great Synod and bound to have a tremendous influence on the Reformed Church." From North Carolina comes the query, "Does it not seem that the Kingdom of Heaven is at hand as never before?" And Dr. Burghalter declares, "The men of your city will by this time have told you of the day of miracles which came to pass in Synod."

EVIDENTLY a new era is dawning in our Church. We are all feeling that this is a most opportune time for the Church of God to make the whole world Christian. Human hearts are tender, receptive and impressionable as never before. The nations of the world are seeking a Ruler who will govern them in truth and with equity. There is a ripeness for the Gospel that must be taken advantage of. The resources of Christians have been laid bare in the eyes of all the world. Men have seen the power that they can wield in a righteous cause. The outpouring of life and treasure in the Great War has been a veritable revelation. It is no longer possible for Christians to say truthfully we do not have the men and means for the upbuilding of the Kingdom of God.

THE members of the Special Committee who examined the various reports faced the issues squarely, and they were led to ask these searching questions: "Shall we face them or turn away from them? Shall we accept them or deny our responsibility to deal with them? Shall we take up our own duty or pass it over to some one else?" The answer of the Committee was that the General Synod inaugurate a new era movement in our Church; that it endorse and co-operate in the Interchurch World Movement; that the primary objectives of the campaign shall be the quickening and deepening of the spiri-

tual life of the Church; that an amount of about \$6,000,000 be set as a goal for Missions, Education and Ministerial Relief; and that a Commission of twenty-five members shall have charge of the campaign. The whole report was unanimously adopted.

ALL this rings true to the spirit of the age and to the genius of our Church. We want to sense the needs of the times and we want to have part in ushering in the new day in the work of the Lord. If the Churches will continue daily in prayer, in meditation and in the study of the world's needs, we shall be able to do even greater things than the great plan of the General Synod calls for. How it will enlarge our hearts, expand our vision and strengthen our forces at home and abroad if we will only work as we pray and give as we receive. Showers of blessing will descend upon our household of faith, and we shall indeed help to usher in a new era in our dear old Church.

ALLEN R. BARTHOLOMEW

Westward the Star of Empire Takes Its Way.

Time—whimsical, inexorable—passes swiftly. The little town of Sur, on the Syrian coast, is all that remains of Tyre. The shifting sands have filled the great harbor. The crown of Tyre was worn successively during the centuries of the westward march of progress by the Phoenician stepchild, Carthage; then by Italy; next by Hamburg and the leagued German cities of the Baltic; fourth by Portugal; fifth by Spain, the discoverer of the New World; sixth by Holland, and seventh, until 1914, by Great Britain!

Previous to 1914 we owed England, then the richest nation on the globe, so much money that the annual interest was three hundred million dollars. Now England's debt to us requires her to pay us a hundred and fifty millions a year interest. Before the war we owed about four billion dollars abroad. Today the situation is more than reversed—the net indebtedness of Europe to the United States Government and private investors in this country is ten billion dollars. The annual interest payments which will pour into this country on such a debt will amount to at least five hundred million dollars! We possess one-third or more of the total wealth of the earth. The United States is now the richest nation and the financial centre of the world. Before the war England was the greatest ship-owning country. Our shipbuilding schedule when carried through 1920 will

give us twice as many ships as England! The world's cry today is for raw materials—raw materials—raw materials! In this connection, and now at the dawn of the greatest era in our history, every citizen of the United States should get these Big Facts indelibly in mind:

We represent but 6 per cent. of the world's population and own but 7 per cent. of the world's land. But we produce 70 per cent. of the world's copper, 66 per cent. of the oil, 75 per cent. of the corn, 60 per cent. of the cotton, 33 per cent. of the silver, 52 per cent. of the coal, 40 per cent. of the iron and steel, 20 per cent. of the gold, 85 per cent. of the automobiles, 25 per cent. of the wheat, and we operate 40 per cent. of the world's railroads.

Thus for three thousand years the Lamp of Leadership has been seized by nation after nation, until now, wearied and outstripped, Europe hands it willingly but unasked to the young, strong, free land of the West!—to this, the most wonderfully endowed nation of all history!—*Curb News*.

Regard Blind as Normal Men Who Cannot See, He Pleads.

"Life isn't the number of years a man has lived. It is the number of experiences he has had in life. I consider my blindness only another experience—and, I might say, a very interesting one."

In such language Sir Arthur Pearson, the famous sightless British publisher,

reveals the philosophy through which he has not only learned to be "a better blind man" himself, but has also been able to make the men of both America and England who have been blinded in the war adopt a similar viewpoint.

"Don't call these men blind; just think of them as normal men who cannot see," is the appeal of Sir Arthur in an interview in the April number of the *Red Cross Magazine*. "Give a man something to do," he continued; "that is all that makes happiness in life, whether a man has all his senses or only a few. Release the creative impulse, the creative energy, let the blinded man know that he can and is accomplishing something, and he is fixed. I tell you that our blinded at St. Dunstan's are really finding a true happiness!"

How great a work Sir Arthur has done through his belief in the possibilities for blinded men to become happy and independent may be judged from the fact that from St. Dunstan's Hostel, in England, 600 men have gone forth to economic independence, while hundreds more are learning vocations by which they may support themselves in comfort.

Prayer Empowers Men.

David Livingstone, most famous of all who have penetrated into the secrets of the Dark Continent, died upon his knees.

So, too, when they found the body of Horace Tracy Pitkin after the fury of the Boxer attack had passed, his hands were not bound but clasped in prayer.

Self-sacrificing devotion to Christ creates pioneers like Verbeck of Japan, of whom the Japanese themselves said, "This benefactor, teacher, and friend of Japan prayed for the welfare of the empire to the last."

When Judson finished his Burmese Bible, taking the last sheet in his hand, on his knees in prayer he dedicated it to God.

James Gilmour, the martyr missionary, as he crossed the frontier into Mongolia and caught sight of the first hut, kneeled down and gave thanks to God for a redeemed Mongolia.

Prayer was a consuming passion in the life of George H. C. McGregor, who sent out seven missionaries from his own Church and was planning to win another seven when he was cut down by death. —*Missionary News*.



THE MAIN STREET (KOKUBUNCHO) IN SENDAI, JAPAN.

APPEAL FOR PRAYER

Address to the Christian People and Churches of North America
and to Their Missionary Representatives in Foreign Lands

By the Committee of Reference and Counsel of the Foreign Missions
Conference of North America

WE stand in the presence of critical decisions. After four and a half years of war marked by unprecedented sufferings and appalling losses of life, we have come at last to the days when the conditions of peace are being formulated. Issues of incalculable importance are at stake in the negotiations of the Paris Peace Conference. These decisions fix the future policies of Christian nations. They likewise affect the welfare of millions of people in non-Christian lands. They involve the major portion of the human race in agreements whose binding force reaches far into the future and affects every sphere and relationship of life, whether political, industrial, commercial, social or religious. The decisions of the Peace Conference bear an intimate and determining relation especially to the future of vast populations which have been the object of our foreign missionary effort. Shall political conditions within these areas be marked by Christian principles of justice and service, or shall they subserve selfish and unworthy ends? Shall religious freedom and missionary liberty be established or shall they suffer limitations? Shall reasonable and genuine missionary activities be safeguarded and extended or shall they be hampered and reduced? Shall conditions be established which make easier and more effective every effort to uplift the race or shall they be such as to contradict the Gospel of the Christ we seek to carry to all the world?

Unquestionably the difficulties are great. In spite of high intent and unselfish motives, how difficult to define the right pathway! How many divided opinions at Paris be reconciled? How shall the wide differences in racial viewpoints and national attitudes be bridged? And should unworthy motives enter in, how greatly will the difficulties be increased! The whole problem of Christianizing our international relations is now brought to the front. Those who at this critical moment have come into most intimate touch with the actual situation, declare that our supreme confidence must lie in the mighty power of the Spirit of God. His wisdom alone will suffice. Only His skill can fashion the decisions of the Nations to subserve the infinite possibilities of coming days. No power but His can adequately rule and over-rule.

Let our appeal, therefore, be unto Him in these days of crisis and far-reaching decisions. It is the peculiar function of the Spirit of God to impart wisdom unto those who know and fear Him—and let us thank God for the God-fearing men who are members of the Peace Conference. Nor is the power of the Spirit of God limited to those who know and fear Him. He who said to Cyrus, "I have called thee though thou hast not known me," is able to lead those who are strangers to Him so that they shall build better than they knew. He who is able to turn the hearts of kings as the rivers of water are turned may, through our supplication, order all the decisions of the peace delegates for the advancement of the Kingdom of God.

To this end we issue this appeal for prayer, asking that the Christian public of the United States and Canada and also our missionaries abroad give themselves to such regular and occasional individual intercession as may be possible until the peace negotiations shall have been completed; that they remember these great needs at the family altar and at all public services; and that the noon hour of each day be used as a momentary reminder of this great obligation to prayer and as an opportunity for such intercession.

On behalf of the Committee of Reference and Counsel of the Foreign Missions Conference of North America.

WILLIAM I. CHAMBERLAIN, Chairman.
FENNELL P. TURNER, Secretary.

February 28, 1919.

Home Missions

CHARLES E. SCHAEFFER, EDITOR

The Mind and Mood of the Church of Christ in America.

BY PROF. THEODORE F. HERMAN.

IT would be a tragic fact, indicative of decay and death, if the Church of Christ had passed through this great catastrophe unshaken in spirit and unchanged in purpose; if the unparalleled experience of four years had left no mark upon her mind and had wrought no change in her mood; if she alone of all institutions were content to return to her life before the War. Then, indeed, it might truthfully be said that Christianity has failed and that the Church is bankrupt. Such an attitude of complacent self-satisfaction with past aims and achievements, of blind indifference to problems created or clarified and emphasized by the War, would be conclusive evidence that the Church had no compelling and convincing message for mankind aflame with new hopes, vast and vague, and no mission in an age that is earnestly seeking to rebuild its shattered life on new foundations.

Let us thank God that the reverse is true. The Church of Christ did not remain unshaken while the world was rocked to its very base. Never, perhaps, in all her long history has she been stirred to her depths as to-day. As in the days of Luther, of Augustine, of Paul, her heart is moved with divine compassion as she sees the multitudes of mankind, like sheep having no shepherd. As in the days of the Great Shepherd Himself, the Church is conscious of having a constructive message and a redemptive ministry without which all human endeavors of reconstruction must fail.

Everywhere great ecclesiastical gatherings proclaim the dawn of a new day, and

great enterprises betoken the birth of a new spirit. Separatism is being superseded by a true spiritual unity; wasteful competition is giving place to efficient co-operation; the religious individualism, that sought to pluck saved men out of a doomed world, is being supplanted by Christian socialism whose earthly objective is the Kingdom of God. Underlying all these various trends and tendencies pulses the glowing conviction that Christianity, far from having failed, has as yet scarcely been tried as God's solvent for man's problems, as the divine remedy for all our human maladies; and the penitent confession that the Church has never yet, in an united and constructive way attempted to perform her great social mission of bringing all the kingdoms of this world into subjection to Jesus Christ. And overarching this awakened and aroused Church of the new era, like a radiant bow of promise, one sees in pulpit and pew the clear recognition of the transcendent fact that this is the God sent day of unexampled opportunity and urgency when the Christian Church, united in spirit and co-operative in action, may win an overwhelming victory for God and man.

Now the world's redemption from sin is drawing nigh! What preachers have proclaimed with a still small voice to skeptical and scoffing multitudes, God in our day has sounded forth with the thunder of many guns; what has been hidden in the pages of Holy Writ, history has revealed and universal experience has confirmed: Seek ye first the Kingdom of God and His righteousness, and all other things shall be added unto you—peace and plenty, the bounties of the earth and the blessings of civilization. But, lo, what shall it profit a man, or a nation, or

mankind, if they seek first to gain the world? In the pursuit of it, they shall lose their life. That is the spiritual harvest of the War, garnered by multitudes in every land. That is what we shall find, inarticulate perhaps, but uppermost, in the hearts of our boys when they come marching home. That is the deep undertone that surges through the Peace Conference at Paris. That is what moves men high and low, soldiers and socialists, leaders and laborers, premiers and peasants, to turn a wistful yearning to Jesus Christ; to the principles which He proclaimed and to the power which He revealed. That is what emboldens us to cry out, Now the world's redemption from sin is drawing nigh! And the Church of Christ is lifting up her head in this great hour. She sees her opportunity and she realizes her responsibility. God helping, she is resolved to establish upon the ruins of the old world the Kingdom of God, which is righteousness and peace and joy in the Holy Ghost.

Notes.

REV. C. G. BEAVER, pastor of our Heidelberg Mission, Dayton, O., makes the following encouraging report: "Had a big day January 19th; 110 at Sunday School, 84 at morning worship and 61 communed, the largest communion service in our history. At present am preaching series of sermons on 'Christian Stewardship.' The 1st of March we will make our every-member canvass and expect to hold three weeks' evangelistic meetings prior to Easter. We are making community canvass at present and finding many prospective families. We are planning to help in the War Emergency Campaign to raise our quota."

* * *

Practically all the missions report that they have raised their quota for the War Emergency Campaign, and a great many of them have doubled the amount.

* * *

Rev. A. Bakay, pastor of the Hungarian Mission at Akron, Ohio, is conducting an English class four nights a week in

the Sunday School basement. He says:

Our plan for this year is to make our work extensive and practical as far as possible in the lines of Americanization and Evangelization."

* * *

Rev. Maurice Samson, pastor of Olivet Mission, Philadelphia, reports as follows: "Olivet's missionary has had an exceedingly strenuous January. He is just closing a two-weeks' Evangelistic Campaign, preaching every night. The services have been inspiring. The Sunday night services have taxed the seating capacity of the church. We feel more than ever the need of a new church building. During this month 1,462 attended the preaching services A. M. and P. M. Of this number 296 were strangers. There were 121 calls made, 73 among members and 48 among non-church members. Preached 19 times. The Easter outlook is most promising."

* * *

The Rev. H. D. Maxwell, who has lately become the missionary at Vandergrift, Pa., received 11 new members at his first communion service. The following Sunday he asked for a special offering for benevolence to help out with the apportionment and they responded with \$116.

* * *

All the missionaries under the care of the Board are required to make a report to the General Secretary at the end of each month. The following shows how this rule of the Board is regarded by at least one of the missionaries, the Rev. John K. Wetzel, of Juniata, Pa.: "Even if we were not required to send you a report each month, I feel that it would be time well spent to sit down and make a report, if only for one's own benefit, for I believe it would be profitable to any pastor to thus take account of stock at the end of the month and see just what has been accomplished and what has been attempted but failed to materialize as he had hoped. I do not know how many pastors would welcome such a procedure, and who would like the task of reading them all and keeping account of what

is being planned and the methods used, but I think it might be the means of doing some good. I am not advocating any such scheme, but I want you to know that I, for one, do not regard the monthly report as an imposition, but as an opportunity to look the month's work over and to let you know what we are trying to do, and then to have your suggestion whenever you may wish."

* * *

Rev. E. R. Williard, D. D., of Akron, Ohio, has just closed a most successful series of revival meetings, covering two weeks, in Ohmer Park Mission, Dayton, Ohio, of which the Rev. F. A. Shults is pastor. Nine new members have been received and a large catechetical class will grow out of these meetings.

* * *

Grace Mission, Canton, Ohio, of which the Rev. J. Theodore Bucher is the pastor, recently received a bequest of \$577. In appreciation of this bequest, the members subscribed an additional amount of \$575 to apply on the debt, running expenses, apportionment, etc.

* * *

Treasurer Wise delivered addresses at and visited the following places during the month of February: Calvary and Grace Churches, Bethlehem; Bethanien and Karmel Churches, Philadelphia; Michael Schlatter and Waightown Churches, Winston-Salem, N. C. He is very much interested in making the families of the ministers as well as the congregations comfortable, and is well pleased with the fine appearance of the new church and parsonage at Winston-Salem, a cut of which appears in this number of the *OUTLOOK OF MISSIONS*. The congregation is outgrowing the completed Sunday School building and is now working hard raising money to finish the church auditorium.

"Christian Stewardship now insists that the Christian basis of property, divine ownership, shall be made the practical basis of a Christian program. Only thus shall be erected social justice and human brotherhood."

No Man's Land.

SUPERINTENDENT JOHN C. HORNING.

THAT great extent of territory in the United States that lies between the forces of native savagery and advancing civilization may now be designated as "No Man's Land." It is that unsettled region we commonly call the Frontier.

The total land area of the United States is given as 1,903,000,000 acres. A little more than one-fourth of this vast territory is improved. Of the balance, some thirty per cent. is forest or woodland, and about forty per cent. is range land and unimproved pasture. While a large extent of this unsettled territory is piled up in mountain grandeur, and some is spread out in barren and waste lands, yet a large per cent. of it is cultivable and improvable.

Secretary Lane, of the Interior Department, informs us that we have unappropriated land to the amount of 230,657,755 acres. Less than one-half of this territory will prove to be cultivable. This can be made suitable for farming through proper development. The arid land will require water, the cut-over land will require clearing, and the swamp land must be drained. Without these developmental aids they largely remain "No Man's Land." In the reclamation work through irrigation and drainage we have abundant evidence that this problem is solvable.

By far the largest part of this unoccupied and unimproved territory stretches out into the spacious West beyond the Father of Waters. The Reclamation Service on the Great Colorado Basin, carried out according to the survey, would mean the conquest of an empire in the Southwest. Over 3,000,000 acres of arid land could be reclaimed by the completion of the Upper and Colorado Basin projects. It has further been officially estimated by the Interior Department of our Government that more than 15,000,000 acres of irrigable land now remains in Government hands. These great reclamation projects certainly appeal to the new

spirit of America for promotion, and it remains for legislation to determine how these acres shall be reclaimed for future farms and homes.

Tens of millions of acres of swamp land in the South and Middle West can be reclaimed and made profitable for agriculture. Surveys and study can only measure the practicable extent of this. The cut-over lands in the South Atlantic and Gulf States, the Lake States and the Northwest States are estimated at 200,000,000 acres, and these neglected acres of logged-off land are largely in private ownership. The lack of matured plans of any great proportions to drain swamp lands, and the private ownership of cut-over land makes their development more difficult. But the irrigable lands in the great West, in which experience has proven so fruitful, opens up the most promising line of procedure.

No Man's Land has great potential material value. Through the developmental process of the Government this land becomes cultivable. Farms and homes multiply, and with the growth of population there is an increase of moral and spiritual potentiality. In other words, this land, made cultivable and habitable,

opens up a field for future Home Mission adventure that is hardly measurable.

RETURNING SOLDIERS.

Plans for providing opportunities for soldiers returning from the war are developing along this line. "Farms for soldiers" finds a response in the national heart, and such plans give assurance of a home for every soldier.

The European countries have been planning for this emergency that has faced every country at the close of a great war. The homestead law, signed by Lincoln in the second year of the Civil War, offered to millions of soldiers at the close of the war fruitful acres. The part the veterans of that war played in developing the West is one of our historical epics. History is in the habit of repeating itself.

We do not have the bountiful public domain of the sixties and seventies to offer on so generous a scale, but we have the vast region indicated that can be reclaimed and made under the hand of the soldier, who after war experiences longs for outdoor life, farm gardens of abounding fertility.

This physical development of our land



MICHAEL SCHLATTER CHURCH AND PARSONAGE AT WINSTON SALEM, N. C.

assures a growing population of choice and sturdy stock, for whose moral and spiritual care the Church has a challenging responsibility. The Home Mission Council, representing practically all home mission agencies of the Protestant Churches, has taken some steps toward meeting the situation, but I dare say we have not caught a clear vision of the extent of this spiritual opportunity that opens up before us.

EVERY COMMUNITY SERVICE.

According to the plans of the Home Mission Council's Every Community Service Endeavor, a thorough survey will be made during the present year of the State of Montana, with a view of getting at the real conditions of the religious life, and then the allotment of specific sections of this State to the various co-operating denominations will take place. Positive provision of the Gospel message and of Gospel institutions for every community should be the sole object of the undertaking. This comprehensive objective is worthy of the service of any denomination through its Home Mission Board. Our own Board has taken steps towards co-operating in this new movement, which is along the line of the co-operative plan of doing a given piece of Mission work.

Plans for entering these open doors of Christian service should have a prominent part in the Church's program in these days of reconstruction. What is our part?

Church-building Department.

The following letter was sent to every one of our Home Missionaries receiving aid from the Board and is already productive of gratifying results. Many congregations have their entire indebtedness pledged and many others will be materially reduced:

Board of Home Missions of the Reformed Church in the United States.

PHILADELPHIA, January 31, 1919.

MY DEAR BROTHER:—

The war being over, every avenue of life is now expected once more to adjust itself to the conditions of peace. Many of our mission

congregations have not seen their way clear during these trying times to reduce their local church indebtedness, as well as their indebtedness to the Board. One dollar of our money at present purchases far less than it did several years ago, but when it is applied to a church debt, it still counts for par, and now is the time to put on a campaign to wipe out whatever church debt you may have.

At the recent meeting of the Board, I was specifically instructed to challenge every one of our missions to tackle their church debts at this time. The burden of the appeal should be a strong challenge to the membership, to think and to give in terms of \$50 Liberty Bonds. For whatever debt your congregation may owe to the Board, such bonds will be taken in payment at par value.

I shall be glad to hear from you regarding your plans in this direction, stated briefly, for I would like to report to the Board at the next meeting that every one of our missions is taking advantage of the present opportunity, and has plans in operation to carry out this challenge.

With kind regards and best wishes, I remain

Sincerely yours,

J. S. WISE, *Superintendent.*

Observations of the Treasurer.

J. S. WISE.

“CONSCIENCE makes cowards of us all” is out of date. I sometimes think men no longer have any conscience at all. If they have, it is seemingly as plastic and pliable as putty. Conscience yields to almost any desire. Desire rather than right governs action. And so, conscience seldom convinces or convicts in contravention of our own pet schemes and desires. Like in the old nursery rhyme of “pat-a-cake” we “pat it” and “pound it” and “mould it” to suit our purpose and then “bake it in the oven” until it becomes as hard as flint. Another qualification is that of elasticity. You can bend it and stretch it and distort it at will, and when it has served your purpose, it complacently and obligingly returns to its original form, and awaits your further pleasure. Oh, we have it well trained and no longer fear it! All of this explains the many inconsistencies we constantly encounter. Men of commonly accepted Christian character and leadership are found almost every day advocating all kinds of questionable enterprises

and projects to the amazement of those who have not yet acquired the art, at least to the same degree, of conscience manipulation.

Hence we often find prominent and professed Christian lawyers defending the rankest kind of criminals and resorting to every technicality of the law to free them. I never could quite understand the professional satisfaction to such a lawyer when he had "won his case" under such circumstances. Not long ago a personal friend of mine, who always commanded my respect and confidence, by just such tactics succeeded in whitewashing a certain crooked official in one of our American cities. What little evidence was allowed to be given—and I understand much was suppressed—was sufficient to convict, but in spite of it all, the defendant's case was won and a legal triumph achieved (?). I may be too dull to understand, but it seems to me that it requires a well trained and accommodating conscience to win such victories.

This is not intended to be a tirade against lawyers. It is intended rather to show how easy it is to violate conscience in the insatiate desire to achieve or to win our point. Ministers, doctors, business men, labor leaders, statesmen, in fact, men and women in every walk of life, are likewise guilty. "If we can only win" causes the strongest kind of anomalies. How important it is, then, to be on our guard and fight against this tendency.

It is almost inconceivable that high church officials, ministers and laymen and many other self-respecting leaders should be found advocating "booze," and yet there are many doing it. Even after the great majority of the American people have sounded its death knell, many of its champions are still at hand. The "booze heister" I can understand, but the others are beyond my comprehension.

Take, for instance, the labor leaders. In the face of the almost unanimous verdict of the people, some of them (and I hope they may be few) are encouraging, if not advocating, the free use of the cry, "No beer, no work." That is sedition. The Constitution of the United States

and the law outlaws beer. Its doom is sealed after July 1st next. Such leaders should be promptly called to time. It savors too much of Bolshevism. Furthermore, I am convinced that they do not represent labor, but that they misrepresent it. I have too much confidence in the great host of true Christian Americans found in the labor unions to believe that they will stand much longer for such leadership. These men have been misrepresenting both their clientele and the facts. They tell us that the workingman must have, and wants, his "booze" or beer. I have grave doubts about that. I am sure it is an insult to the millions of men and women workers who never touch it. They tell us, too, that the Church has alienated the workingman and he will have nothing to do with it. This I *know* to be untrue. Any conscientious observer of the facts knows that practically 80% of the church membership is made up of men and women whose livelihood is dependent upon their daily toil. Too long have we accepted as truth such off-hand statements, and we may well investigate and question them.

The Church was never so well organized for efficient work and service as now. For many years its chief function was that of worship. Now, the Church without a full program made up of worship, teaching, evangelism and social service, with a national and world-wide vision, will soon find itself at the tail end of the procession. The Church never knew its full task so well as it does now, and never before were there so many able men ready to co-operate and attempt to carry it to completion.

Its most recent achievement was the writing of prohibition into the National Constitution. The cry that the minority "put one over on the majority" is all "tommy rot." This thing was not done in a corner. It has been an open fight for nearly fifty years. "Booze" fought it all the way—first with ridicule, and then with all the political power that its tainted money could buy. Many, many consciences were seared and corrupted by it. Good and eminent men became crim-

inals in its behalf. Homes, reputations, characters, fortunes have been wrecked and ruined in the fight, and now, praise God, we see it utterly defeated and put to ignominious flight. No, it was not done in a corner, and it is to be hoped that our representatives may prove to be true men of conscience and not be led to undo the work by supporting the pernicious bills already planned to snatch the victory away. Too many homes and lives have been ruined by so-called low percentage beer, and light wines, to fool any conscientious person, and any representative in State Legislature or Congress who hides behind such camouflage fools nobody but himself. And, I take it, that the people will hold him accountable. Let me therefore give a new version of my first quotation: The *vote* and not "conscience makes cowards of us all." Especially when we are in politics with consciences of the plastic or elastic variety.

"The Day."

BY JOHN A. MARQUIS.

THE word looms large in our thought just now. The mind of mankind is faced towards a new sunrise and hearts are uplifted at the thought of it as were the hearts of the prophets as they looked forward twenty-five centuries ago to the coming of the Christ. The longing for it is world-wide, deep-seated and pathetic. There is a conviction and a faith about it that make prophecy. We should not forget that our hearts are vastly more prophetic than our intellects.

One of the finest things about the "present day" is its dissatisfactions with itself. Like Paul, it knows that it has not yet attained but is pressing forward toward a higher goal and a nobler prize. The midnight of war has made us realize our misery and wish for the dawn with a vision and a determination that will ere long pull the sun above the horizon. The Germans, too, for years have been drinking toasts to "The Day" they wanted, a day which the world has seen for the past four years and revolted from it with

boundless indignation and unutterable horror. To that guilty nation "The Day" which they toasted is becoming a veritable "Day of Wrath," a "Day of Vengeance of our God."

But the German day is not the day of the Christian's hope. The day we look for is a day when war will be among the unthinkable, and when all men will come to their own as children of the Most High. The alluring thing about it to the Christian, as he strains his eyes to catch its first gleam, is that it will be a day of opportunity for everything his Gospel has been teaching him for nineteen hundred years. The Christ at last is getting His chance. A door is open before the Church wider and higher than she has ever faced before, just the door she has been praying for ever since her Master told her to go and preach and heal and serve and save. There is an opportunity to inaugurate the full program of Christianity which the Apostles would have given their lives to possess. How are we going to react to it? It is a "Day of Visitation" which has not come in two thousand years and may never come again. There are days that dawn but once; the crises of God are packed into them and they cannot be turned back.

Let the Church in America realize that she is now passing through a day which Isaiah and John foresaw, but did not live to enter, a day when God is ready to bare His arm for the greatest victory His Spirit has ever achieved. The keynote of the day for us is sacrifice to the quick, as unstinted and unselfish and world-wide as the sacrifice of the Christ. To think of ourselves as we enter it is to falter; to think of God and humanity is to win.
—*The Assembly Herald*.

A Jewish Offer to Christian Clergymen.

Any minister of our Reformed Church can receive, free of charge, the splendid little volume, "The War and the Bible," by Rabbi H. G. Enelow, by applying to J. M., P. O. Box 202, Norton Heights, Conn. It will repay any one to read this book. The offer is made by a group of Jews whose sole desire is to promote a still better understanding between American Jews and American Christians.

REPORT OF THE BOARD OF HOME MISSIONS.

To the General Synod of the Reformed Church in the United States:

DEAR FATHERS AND BRETHREN:—Out of the chaos and confusion of the great world war emerges a new world order. A new day, with new duties and fresh opportunity, is dawning. An era of reconstruction is at hand. The forces of a new civilization are in the crucible, and the fate of milleniums hangs in the balance. If ever there came an opportunity to the sons of men to have a real part in shaping the destiny of the world that time is now. The hour has come. The crisis of the world's history is here. It is ours to make a new earth and over-arch it with a new heaven. If we know not the day of our visitation, and if we do not plan to perform our part adequately and well, we shall have proven not only derelict to duty, but unworthy of a supreme trust.

Of all the agencies and institutions that will conspire to shape the forces of the new civilization, there is none that will exert a more vital and a more dynamic influence than the Church of Jesus Christ. The fabric of the future civilization must be woven through and through with moral and spiritual fibre. The civilization that was begotten and buttressed by material forces has collapsed. It has "been weighed in the balance and found wanting." It would be worse than foolish, it would be criminal, to attempt to rebuild it upon the ruins of the old foundations.

Moreover, there is no country where there is greater urgency in laying deep and broad foundations for a Christian democracy than America. We have been startled into a new consciousness of America's real mission and message in the world. Out of the conflict and carnage of the nations there has emerged a new nationalism as well as a new internationalism. We have been obliged to make a new appraisal of our resources, material and moral, and have been brought to a higher appreciation of our opportunities and our obligations. The task of Home Missions is the endeavor to build the Kingdom of God into the life of the nation. As we interpret our civilization in spiritual terms and seek to relate the Kingdom of God to our many-sided and multitudinous national and international problems, we observe how the work demands a fresh emphasis and a corresponding enlargement, both extensively and intensively. Recent historic events conclusively convince us that no world program can be successfully or adequately carried forward without reckoning with America. Certainly no Christian world-program can hope to succeed without the Christian forces of America backing the same. But just as we as a nation found ourselves unprepared for a world war, so we may find ourselves unprepared for the real issues of a world peace. It would be the greatest tragedy of the

ages if we were to fail at this juncture of the world's history.

Now, the task of Home Missions in the light of the new day relates itself to certain outstanding and pressing phases of work. These are based upon actual conditions, needs and opportunities in our American life.

I. A NEW CHRISTIANIZATION.

A new-world philosophy demands a new interpretation and a new application of Christianity. When the subject of human thought and the object of human endeavor were the individual and the institution, then Christianity had discharged its full measure of obligation if it reached the individual and established the institution in which it enshrined itself and through which it found expression. The program of Home Missions was the founding and fostering of churches. With this accomplished, the task of Christianization was regarded as complete. But new factors and forces have entered into the life of humanity. The individual must be saved, but he must not, indeed cannot, be saved alone. He is an integral part of the whole, a unit of society, and thus the group, society, the social order, becomes the object upon which the saving forces of Christianity operate. The institution must not be regarded as an end in itself, but as a means to an end. The mission of Christianity is not to build up a vast institution, but a new order of spiritual life. The type of Christianity upon which the modern era is insistent is inspirational rather than institutional, dynamic rather than static, biological rather than logical, social rather than individual. It penetrates every phase of human life and endeavor. It is pervasive, all inclusive. It embraces the social, the commercial, the industrial, the national and international relationships and expressions of society. Not until the spirit of Christ shall dominate every heart and every relationship of life, not until the controlling impulse and passion and power of our complex civilization shall be thoroughly and wholly Christian, may the work of Home Missions be regarded as finished. For the accomplishment of this task the Board of Home Missions needs to carry forward with greater urgency and with largely increased forces the work of Evangelism and of Social Service.

We insist that this is the primary and fundamental requisite in any reconstruction program. Any campaign, whether denominational or interdenominational, that aims simply in raising money without raising first of all the moral and spiritual life of the people is foredoomed to failure, and would be a calamity even though it should succeed in securing millions of dollars. We need to challenge our people to face the new era in deep repentance and faith, with unreserved consecration and daring, with a passion to win men to Christ and the Kingdom. Then

there will come a fresh outpouring of power upon the Church and she will be able to accomplish great things for Christ.

We have scarcely touched the outermost fringes of the task. We have had no challenging, compelling program of effort. We have produced hardly any literature. We have no voice to cry out to the people. The money we spent is less than negligible. We can no longer justify ourselves before the bar of our own conscience, before our country, before other denominations, and before God. A program of social evangelism, backed by a passion for the Christianizing of the forces of democracy, is imperative. This will involve the training of leaders and the expenditure of money and effort on a greatly enlarged scale.

II. AMERICANIZATION.

This high-sounding word is not a war measure, but a factor in the reconstruction process. America is comprised of many nationalities, of diversified racial and social strata, of creedal cleavages, and lingual lines. The immediate future will not alleviate the present polyglot conditions. Rather will they be accentuated. Americanization is a process whereby these diversified elements may be fused into a national solidarity, into a composite mind, with common aims and purposes. It is not to be foisted upon folks by fiat or force, but by the process of education, by the inculcating of ideas and ideals into the consciousness of every man, woman and child, so that there may be created an unanimity of soul, a spiritual morale, in order that here in America may be realized, in a thorough-going fashion, these principles of democracy, love and brotherhood, and that America may thus be an example to the nations of the world and a spiritual leader in the higher interests of humanity and our religion.

This work of Americanization relates itself so far as our Church is concerned to certain well-defined national groups:

I. *The American Group.* It is very clear that there is a large number of (a) native-born Americans, who remain ignorant of and indifferent to the highest principles of our country. The shock of war may perchance startle them from their lethargy, but they are scarcely imbued with a consciousness of what the fundamental issues and purposes of America really are.

(b) *The American Indian.* The Reformed Church, through the Board of Home Missions of the Synods of the Northwest, the Southwest and the Central Synod, is doing a commendable work among these people at Black River Falls, Wis. This work should be greatly extended and enlarged.

(c) *The Negro.* There are twelve million colored people in America, of whom only three million are in covenant relationship with Christ. The Negro is migrating from the South into the Northland, entailing problems of depleted labor in the South and of con-

gested housing conditions in the North. The Reformed Church is helping to support the Colored Work in Louisville, and Bowling Green, Ky., but it is manifest that we are scarcely touching the problem. Surely, very much more needs to be done, especially by the Churches in the North, under whose very shadow hundreds and thousands of colored people have come within the last year or two.

(d) *The Second Generation of Foreigners.* This class furnishes a vast field for educational and religious work. Practically all speak the English language and readily assimilate the best and worst of our American life. From them will come some of the future leaders in Church and State, and far greater attention should be devoted by our Church to this class of people. The so-called German-English portion of our Church has a special opportunity in this direction. Its extended Home Mission field presents possibilities of an exceptional character and the Church-at-large should show its readiness to co-operate in even larger measure in this work.

II. *European Group.* (a) *The Hungarians.* of whom there are probably half a million in this country. We have at the present seventeen Missions among them, with a membership of about 2,500. There is a possibility that the Churches at present connected with the National Church of Hungary may make overtures to our Board of Home Missions to be received back into our fellowship. This will greatly extend our work among the Hungarians and will necessarily involve an increased budget of expense.

(b) *The Bohemians.* At present there are only two Missions among the Bohemians under the care of this Board. There are other fields that should be entered.

(c) *The Jews.* The Reformed Church has only one Jewish Mission, which is in Brooklyn, N. Y. There are three and one-half million Jews in the United States, and this great work, however difficult it may be, should be pressed with far greater zeal and activity.

(d) *The Italians.* The Reformed Church should engage in missionary work among the Italians. No other foreign nationality in many of our Eastern cities is as large as the Italian.

(e) *Other Nationalities.* In communities where the Reformed Church is strong and where other nationalities abound in large numbers the local churches should interest themselves in their behalf. In a city like Reading, for example, with its 10,000 Polish people, the Reformed and the Presbyterian Churches are co-operating in ministering to this group of immigrants. What is being done there for the Poles might be done in many other communities in behalf of other nationalities.

III. *Oriental Group.* *The Japanese.* There are one hundred thousand Japanese in America. Sixty thousand of them are in California; six thousand in San Francisco. The Reformed Church has one Japanese Mission, which is

located in San Francisco, under the leadership of the Rev. J. Mori. Recently the Board authorized the appointment of an assistant and the erection of an educational building, thus furnishing an adequate and complete equipment for the Mission in San Francisco. It is the purpose of Rev. J. Mori to enlarge and extend this work in rural and city communities all along the Pacific Coast, even as far as into South America. All this will involve a largely increased budget. If the Japanese are worthy of being saved in Japan they are just as worthy of being supplied with gospel privileges in America.

In carrying forward this work of Americanization, in addition to the regularly ordained ministers, there are deaconesses and other Christian women at work. Deaconesses trained in our own institutions are ready for this work. The Woman's Missionary Society of General Synod has been supporting some of them. In this larger program, involving the domestic, the social, the economic, as well as the religious life of the immigrant, the deaconess can perform a very large and vital piece of work.

All this work, which we cannot escape, even if we would, presses upon us with peculiar power. The Reformed Church has a special mission to perform to certain foreign nationalities in this country. Our historic origin, our temperament and genius, as well as our polity and culture, qualify us for this task. Other denominations are expecting us to do this work. But we have hitherto been doing it on an inadequate scale. We have been obliged to limit our efforts in proportion to the response of our constituency and not according to the needs and opportunities of the situation.

III. INDUSTRIAL CENTERS.

The recent industrial and economic developments in this country have produced a readjustment of population and precipitated a range of problems. New communities, like Jonah's gourd, have sprung up over night. Vast numbers of people have been massed in these industrial centers. Social, economic, religious problems clamor for solution. It is significant that the industrial zone is also the immigrant zone and it is likewise the field where lies the strength of the Reformed Church.

The labor situation in this country, as in others, must be reckoned with in any adequate Christian program. Thirty million of the people in America belong to the laboring class. The Church must have a message for them in helping to solve their problems. Nowhere are these problems so acute as in these new and rapidly-developing industrial centers. This calls for statesmanship of a supreme order and involves a program of education, social uplift and religious influence that shall capture these communities for Christ. It likewise calls for

adequate Church buildings, both in number and appointment; it means the investment of large sums of money and of personal devotion, and a superior type of ministry.

In addition to these growing industrial centers it becomes necessary for the Board of Home Missions to extend its work more assiduously into the rural communities. The rural church in the new era of reconstruction will play a most vital part. We as a Church are not progressing rapidly in many of our larger cities, particularly in the West, because we failed to go at an earlier day into the rural sections and establish feeders for our city churches. In many places such a program would be belated, but in other sections there is ample opportunity for the application of this policy. Moreover, if the demobilized army will be remobilized upon the soldier settlements which the Government is providing, here is a new challenge for the Church of America.

With the new South, the rapidly-expanding West, the ever-shifting frontier, the demand for ampler and more adequate buildings adapted for special socializing, as well as Christianizing purposes, with the claims of the foreigner clamoring in our ears, the Reformed Church would be both cowardly and conscienceless if she did not plan and prepare to make the largest possible contribution of men and money in the realization of the task that has in the providence of God been laid upon her.

IV. CO-OPERATION.

It is manifest, however, that a program of such large and liberal proportions requires the full-orbed co-operation of every agency in the denomination and among different denominations. No one Church by itself is equal to the task. In an age when co-operation is the watchword, isolation is suicidal, provincialism is criminal, sectarianism sinful. More and more the importance of a co-operative program of missionary endeavor looms upon the horizon. It is manifest that the work in these newer communities, whether urban or rural, among groups of people, domestic or foreign, can be done only when the spirit of co-operation functions in all Christian bodies interested. Through the Federal Council and its various Commissions, through the Council of Reformed Churches Holding the Presbyterian System, through local Inter-Church Federations, and other co-operative agencies, the Board of Home Missions touches a far larger area of work than appears in its published statements or is tabulated in its statistical columns.

If we are sincere in our spirit of co-operation we should strive to make the most of ourselves as a Church in order that we may make the largest possible contribution in the combined effort of winning America for Christ.

V. THE BUDGET.

To meet the present immediate demand and

to project the work into the future on an adequate basis requires the following sums of money:

<i>General Fund—</i>	
a. Obligations	\$ 75,000
b. New Work	150,000
c. Educational	25,000
d. Co-operative Work	10,000
e. Evangelism	20,000
f. Social Service	20,000
	<hr/> \$300,000

<i>Americanization—</i>	
Hungarian:	
a. Five Helpers	\$ 30,000
b. Two Traveling Missionaries	15,000
c. New Work	50,000
d. Japanese.	5,000
	<hr/> 100,000

<i>Church-building Department—</i>	
a. Obligations	\$125,000
b. Church-building Funds.	80,000
c. Projected Work:	
(1) Grants	\$20,000
(2) Promised Investments ...	50,000
(3) Parsonages ..	50,000
	<hr/> 120,000
d. Immediate Future Needs	50,000
(e) Jewish and Japanese building operations..	25,000
	<hr/> 400,000

<i>German Work—</i>	
Board of Home Missions of the Northwest, Southwest and Central Synods:	
a. To maintain present work	\$40,000
b. Canadian Work	10,000
c. Pacific Coast	7,000
d. Colorado District	4,000
e. Dakotas	4,000
f. Southwest	4,000
g. City Work	6,000
h. Indian Mission	25,000
	<hr/> 100,000
Board of Church Erection..	100,000
	<hr/> \$1,000,000

It is needless to presume that conditions which summon us to this comprehensive and compelling task, involving as it does a lavish outpouring of men and money, can be met by relying upon our own strength or efficiency. No human power is commensurate with the demands that are upon us. It is God's work and He will supply the power, and release the force if we properly relate ourselves to Him and enable Him to pour His energy through the channels of our lives and our institutions. Therefore loyalty and obedience to His will, faith in His leading, and confidence in His triumph will win the day. "Deus Vult" "God wills it." That slogan sent the Crusaders over Europe to wrest the Holy Sepulchre from the hands of the Turk. "God wills it" should fire

the heart and strengthen the hand and steady the nerve of every Christian Crusader to win America for Christ; and a saved America will mean a saved world.

Respectfully submitted,
CHARLES E. MILLER,
President.
CHARLES E. SCHAEFFER,
General Secretary.

Supplemental Report of the Boards of Home Missions and Church Erection of the Northwest, Southwest and Central Synods.

Perhaps no branch of Church work has felt the effects of the war more keenly than the work carried on by the Board of Home Missions of the three German Synods. The unusual financial burdens, the suppression of the German language in some localities, and the general spirit of hostility towards everything German, temporarily halted the natural growth in some of our Western Missions. These unfavorable conditions prevented the usual reductions of the support. In many cases the support had to be increased to meet the new living conditions. This has resulted in an extra expenditure of \$15,000 annually.

It is also to be remembered that the Missions in the Provinces of Manitoba, Saskatchewan, and Alberta, Canada, have been in the war since 1914. Long before our country entered the war, the sons of our Canada Missions had fallen in the hard fighting on the Somme. Fortunately, these Canadian Churches were granted complete freedom in the use of their language. The attitude of the authorities, as well as that of the English-speaking people, was friendly and sympathetic throughout the war. On the other hand, our Churches responded to this attitude by fully meeting the obligations which the war imposed on them. This relation bodes well for the future of our work in these Provinces. Undoubtedly there will be a large immigration from Austria and Southern Russia to Western Canada, where these industrious people will find a hearty welcome, as well as relief from the hard economic conditions of Central Europe. Canada will, therefore, offer exceptional opportunities for pioneer Mission work during the next few years. Other Churches are already preparing to meet this new situation. We need a District Superintendent for Canada, who should give his entire time to direct this work. At least ten new Missions ought to be organized at once. Most of these would be in rural sections. However, the larger cities like Moose Jaw, Regina, Calgary, Saskatoon and Edmonton should not be neglected. To do this work effectively an additional annual investment of at least \$10,000 will be needed.

PACIFIC COAST.

The work on the Pacific Coast will also demand special attention during the coming years. There are many Swiss colonies in the States of Washington, Oregon and California. Many of these communities are in a sad state of neglect spiritually. Other denominations have been unable to serve them, because they are historically linked with the Reformed Church and do not respond to other Churches. Our Church has the clear duty to minister to them. In addition to these Swiss and a few German-Russian settlements, we ought to start Missions in the larger cities for strategic reasons. In Portland the Fourth Church has recently been organized and ought to be supplied with a missionary. In Los Angeles we are now well established. New work should be undertaken in Spokane, Seattle, Oakland and San Francisco. The Board has recently appointed Rev. A. E. Wyss as missionary-at-large for this vast section. His work, however, will have to be followed up by sending at least five missionaries to the coast. \$7,000 is the minimum needed to push this work.

COLORADO DISTRICT.

This section, including Colorado, Western Nebraska, Wyoming, Montana and Idaho, has scarcely been touched by our Church. We have a work in Loveland, Col. One in Denver under General Synod's Board. Also preaching places in Cheyenne, Sidney, Keota and Yuma. In Idaho we have two congregations. There are many more settlements open to our Church. It is impossible to hold what we have in this section unless we do the work more energetically. An additional \$4,000 should be applied in this field.

DAKOTA.

This work has been carried on more systematically since Rev. F. Aigner has given his time to the supervision of this work. We now have three Classes in the Dakotas. The peculiar problem here is the size of many of the charges. As many as four to eight congregations often constitute one charge. Some of these must be divided in the interest of greater efficiency. To make this possible and to take up new fields an additional expenditure of \$4,000 would be well invested in this field.

THE NEW SOUTH.

Kentucky Classis at its last meeting requested our Board to investigate the field south of the Dixie line, with a view of pushing into this growing section. We now have Churches in Nashville and Bellvidere, Tenn. The Classis feels that there are many localities in the South where our Church ought to take up work, since many of our members are moving South. Nothing has been done so far. However, the door is open and \$4,000 would make it possible to enter in.

LARGE CITIES.

Our work in the larger cities like Louisville, Cincinnati, Cleveland, Chicago, Indian-

apolis, Milwaukee, etc., has been eminently successful. Much more could have been done, had the Board been in a position to support these city Missions more adequately. In some of these cities new Missions should be started in order to strengthen what we now have. This is especially true of Chicago, where several new Missions ought to be started and the entire work systematized and co-ordinated. It should be made possible for some of the older Churches to relocate and such relocations should be made in the interest of the larger plan. \$6,000 could be wisely invested in Chicago alone, not taking into account the needs of other large cities.

INDIAN MISSION.

The Indian Mission along the Winnebagoes of Wisconsin, formerly carried on by the Sheboygan Classis, has now been placed under the care of this Board. The pressing need is the immediate erection of a dormitory and school building for the purpose of conducting a boarding school for the neglected Red children. The Indian squaws are bringing their children to the Mission only to have them turned away for lack of room. There is no more urgent and worthy appeal before the Church than the cry of these children of the woods for an opportunity to receive Christian care and training. The Church dare not remain indifferent to this "Child in the Midst." \$25,000 are needed to equip this work properly.

SUMMARY.

To sum up our needs for the next few years we come to the following budget:

To maintain our present work..	\$40,000.00
Canadian work	10,000.00
Pacific Coast	7,000.00
Colorado District	4,000.00
Dakotas	4,000.00
Southwest	4,000.00
City work	6,000.00
Indian Mission	25,000.00

\$100,000.00

This budget does not provide for the deficit of \$15,000 caused by war conditions.

I am sure that an annual investment of not less than \$100,000.00 in this great Western and Southern section of our Church will result in a wonderful development of the Reformed Church. The fact that the Synod of the Northwest during the last fifty years has developed into three strong Synods, increasing from 5 Classes to 19, from 162 congregations to 369, and from 8,660 members to over 50,000, indicates that the future of the Reformed Church in the West depends on the Home Missionary effort put forth in this field.

May General Synod, in planning the future of the Church, give sympathetic heed to the needs of the West!

Respectfully submitted,

JOSIAS FRIEDLI.

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

Fire Destroys North Japan College Building.

The beautiful building that has been the pride of all North Japan, if the cablegram by the Associated Press is correct, was destroyed by fire on March 12th. Let us hope and pray that this may not be true. If true, then let us heed the call that must soon follow for funds to rebuild. There is insurance on the building, but the loss will be great. Let us see in this new providence a call to greater consecration to the Lord's work in Japan.

Five New Missionaries.

At its annual meeting the Board of Foreign Missions elected in faith five missionaries for Japan and China. Their names are: Miss Elizabeth J. Zetty, Miss Rosina A. Black, Mr. George Randolph Snyder, Mr. Sterling W. Whitener and Mr. Frank L. Fesperman. We hope to publish their pictures with fuller information in the April number.

A Well Deserved Honor.

The genial and versatile editor of the *Reformed Church Messenger*, Rev. Paul Seibert Leinbach, D. D., has been chosen as a member of a Commission to visit the Near East for the purpose of seeing that the money for Armenian and Syrian relief will be properly spent. The host of admirers of Dr. Leinbach will follow him with their prayers and sympathetic well-wishes. May he have a safe voyage and a profitable journey all the way.

After the War—What?

Already the maps of Europe, of Asia, and of Africa have changed. With Palestine and Syria, Constantinople, Damascus and Bagdad in the hands of the Allies, the power of the Turk is broken

and a new day is dawning in Moslem lands. The darkest spot in Asia today is Persia; caught between the millstones of Turkish cruelty and Russian collapse, the land has been made desolate—especially in the Northwest. A good Samaritan, of self-sacrificing spirit, is needed to save Persia from utter desolation. Already Christians interested in Moslem lands are beginning to plan the reconstruction work in Asia Minor and Syria. The doors will doubtless be opened wide for missionary work and an adequate program should be devised. There is need of the same devotion, sacrifice and energy in pushing this campaign for God as was evidenced by the forces of General Allenby in winning the Holy Land from the domination of the Turk.

Another dark area of vast extent is Russia, with her 180,000,000 people, including Protestants, Roman and Greek Catholics, Buddhists, Moslems and Atheists. Here is a land in a state of anarchy, with a helpless mass of humanity, unequal to self-government. Order will doubtless be brought out of chaos with the help of the Allies. In the meantime, Christians in America and England should prepare to Evangelize this great mass of humanity so long kept in oppression, ignorance and superstition, until millions of them have come to deny the very existence of God. What was Russia contains half as many people as India, more than all Africa and three times as many as in all Latin America. They have been almost wholly untouched by Evangelical teaching. Here is an opportunity for Christian statesmanship in the formation of a program for Russia's Evangelization by a union of Christian effort, unmarred by denominational rivalry.—*From The Missionary Review of the World for December.*

Bringing in the Sheaves in China.

LAKESIDE SCHOOLS, YOCHOW CITY,

HUNAN, CHINA, January 20, 1919.

DEAR FRIENDS IN THE REFORMED
CHURCH:

This is a cold time of the year to speak of bringing in the sheaves; but there is genuine harvest joy in our hearts. The simple fact is, we cannot keep from singing. Why this gladness that refreshes the soul and thrills one's very nerves all over the body? Just one year ago no one knew what a day might bring forth. The black clouds of war, big with thunder and death, lowered over us. Then came the fall and destruction of Yochow City. Upon the first anniversary of that dark hour should not one sit in sackcloth and ashes and mourn the fate that fell upon our district? The contrast works in us with subtle creative force and turns us into happy songbirds. These present days hold spiritual power that uplifts and transforms the soul as if by magic.

The secret of it all is not hidden and cannot be hidden. Instead of war and its blow of death and indescribable woe we have had a season of new life and fruitage throughout the Yochow field. Within the last few weeks ninety souls have been received into the Kingdom by holy baptism. So there is singing in our district instead of the whistle of bullets this month of January. Last year the Christian boys under the fearless and efficient leadership of Mr. Owen made practical the best lessons of the Red Cross; and this year other students who saw the example of the Red Cross and were thus moved to seek Christ are now baptized into the body which is Christ's. Now, who can keep from singing when sixteen additional students decide for Christ and begin to prepare for baptism?

At the same time a clear little stream of good news from our outstations sparkles in the light of a new spiritual day. Who will say that these things of the Kingdom cannot renew for an old man his youth?

Last Friday evening twelve students from the Academy and thirty-seven from

our system of Higher Primary Schools in our outstations took part in our graduation exercises. Some day you will appreciate the happy co-ordination of the evangelistic and the educational sides of our work. Yes, the songs of Christmas are still ringing throughout our district.

Remember your special attention in 1919 is to be paid to the China field. At least we are officially so informed. Just think how splendidly God has opened this special year for us in the salvation of souls and giving us a pure gladness that stimulates and strengthens. With this great joy, I take it, He also gives us a wonderful promise. This I need not tell you here. The Holy Spirit is now telling you.

Sincerely yours,
WILLIAM EDWIN HOY.

A Call for Help From Morioka.

This is a new name to many of our members, but it is time that it became as familiar to our ears as Sendai or Yamagata or Wakamatsu. As is known by the Church, Morioka is one of the new stations which our sister Reformed Church transferred to our Mission. They also very generously agreed to keep their workers in the two provinces Aomori and Iwate for one year until we could send out additional workers. We are grateful to Brother Hoekje for writing such a plain and appealing letter, which though personal, ought to be read by every member in our Church. Let us hope and pray that these new needs may soon be supplied by us.—SECRETARY.

MORIOKA, JAPAN, January 31, 1919.
REV. DR. A. R. BARTHOLOMEW,
Secretary, Philadelphia.

DEAR DR. BARTHOLOMEW:

Your Board has been kind enough to send me the copy of "Tohoku, the Scotland of Japan," which arrived to-day. I am delighted to have it, and thank you all for the courtesy.

I have been commiserated with for having to serve in the Tohoku after ten or eleven years of service in Kyushu; but the compensations here have been so rich

that there is no room for regrets. Not the least of these is the unique privilege of frequent meeting and constant association with your splendid missionary force in Japan. We returned a week ago from the January mission meeting, impressed with the solidarity of the Mission and the zealous purpose with which it has addressed and is addressing itself to its great task.

The vital, urgent need of the Mission at this time is immediate reinforcement for the evangelistic work. The schools have their imperative needs; but the center of the Mission's work is now strong, and should not demand immediate rapid expansion. But the evangelistic work has grown more rapidly than the force of missionaries efficient and equipped to care for it; so that in times of emergency no evangelistic missionary really *can* now take an extra load, and men whose time the schools need are inevitably called upon to take heavier burdens, or they are loaded on men who should be more free for language study.

A word as to the Mission policy of language study. In Kyushu the language is so much nearer the Toyko standard, the pronunciation so much clearer, that a student having had one year in the language school has a better chance to understand and learn from the common people than would probably be true for a student coming up here after a longer period in language study in Tokyo. I have never thought the language school inevitable or essential; but if at all, Tohoku missionaries need it, and two years of it.

Add those two years to the date of arrival in Japan, and you see how inadequately your present evangelistic field is provided for. I am marking time and carrying on in a transition period here—also accepting the call of Mr. Ankeney's evangelistic work during his absence in Siberia—so a large progress cannot be the main thing aimed at here just now, and I content myself that it be so; but these three prefectures—Iwate, Aomori, Akita—each should have a separate man as soon as possible; and the other three—

Fukushima, Yamagata, Miyagi—each a second man. I am to withdraw in a year. You are already too late to supply a trained man—to say nothing of the two or three for whom the field waits—to take my place. But recognition of the urgency of this need now, and appropriate action, can save your evangelistic missionaries from the need of being overburdened longer than a year or two. I hope the Church and its Lord will find and send the men soon. With cordial regard, I am,

Yours sincerely,

WILLIS G. HOEKJE.

A Beautiful Death.

The following letter from one of the former teachers of North Japan College reached me a few days ago, the teacher referred to being now a teacher in a Christian school in Korea:

"A blessing has come to my native province through the death of my second daughter Shizuko. Being telegraphed for, I hurriedly returned home in order to see her once more, but in vain; she fell asleep at the moment I arrived. Influenza took away our dear one. My wife and I were in the deepest sorrow, but, remembering our dear one's clear and steady faith, we were comforted. And we had a Christian funeral, in spite of many obstacles, for, as you know, our relatives are all Buddhists. She was the first Christian to die in the town. We have decided to build a church as a memorial to our dear Shizuko.

"I think she became a sacrifice not only for her parents, but also for her native town, which is the center of many Buddhist villages. Christian work here is very difficult. But we believe in God's providence and we will do our best by prayer. Our dear one was baptized by Rev. S. Hikaru at Wakamatsu when she was three years of age. Since then her religious education has been very imperfect. So I was very anxious about her last moments. But God blessed her. Three days before her end she was told that she could not recover. Then she

said to her mother: 'God has given me twelve years of life. Now I will go to Him. I am sure that He will take me to the heavenly kingdom. Therefore, do not sorrow, my mother and grandmother.' Then she called the maid-servant and said, 'If I have been cross at times and unkind toward you, please forgive me. Now I must go.' As she breathed her last she called for me, who was on my way to her.

"I have written too long a letter, but please excuse me for the sake of our dear one, and pray for the work of saving my town of Maki.

"I am yours fraternally,

"C. YAMANOE."

The town of Maki is in Niigata province, which is one of the great strongholds of Buddhism in Japan.

D. B. SCHNEDER.

Christianity and the World's Workers.

[During the Missionary Conference at Frederick, Md., the remark was frequently made, "I wish Dr. Bartholomew would publish these addresses." The long illness of the Secretary of the Board of Foreign Missions is one reason why these addresses did not appear at an earlier date in the "Outlook of Missions." We bespeak for them the same careful reading as they received a hearing at Hood College.—John H. Poorman, Mission Study Secretary.]

III. THE WORD AND THE WOMEN.

WOMAN is a new creation. God did not bring Eve, the Mother of all living, into being until He saw that the world was a fit place for her to live in. The creation of woman was a new beginning in the history of the race. If man is the crown of creation, then woman is the crown of man. Since woman was the last of God's creative acts, we may presume that she was the best, and as such meets man's highest wants. Woman was brought to man when he was alone. Oh, the solitude of Adam! He was the first man. He stood in a great silence. There was no one to whom he could express the deep feelings of his heart. He saw the beauties in nature and heard the sounds of the beasts, but he could not utter a word of approval, for there was no human ear to hear it. How different things are now! Instead of solitude, there are crowds. Instead of silence there is music. And this condition of the world is due to the presence and power of woman. Man must not deny the help woman has been to him. Adam's mind was as barren of ideas as his heart was void of affections. Knowing this, God said, "I will provide a help-meet for him." Someone renders the word *help-meet*, as a help like him, one of the same nature, a help near him, one to dwell with him, and a help before him, one that he should esteem with delight. Woman is not a rival of man, but a complement to man. She is a co-worker in the great work of human redemption.

TO define the position of woman at any date in the world's history is most difficult. The more distant in time, the greater the difficulty. It is a striking proof of the insignificance of women in pre-Christian times that so little is known of them. Such women as do appear in history are nearly all of high rank. For four thousand years, after the fall, woman sat in bondage to man, but with the advent of Jesus into the world, she rose from her condition of a slave to man, to his inferior in nothing, to his equal in all things, and to his superior in many things. While the wise men of the ages have been solving the knotty problem of the Fall, the wise women have been working, day and night, to restore sinners unto the joys of salvation. What Eve lost in Eden, the Virgin Mary restored in Bethlehem. The Star of Hope which the Lord had hung in the sky, with the promise, that the seed of the woman should bruise the serpent's head, shed its rays of light upon many aching hearts until the Sun of Righteousness arose with healing in His wings at the birth of the Christ Child.

ONE of the best tests of civilization is the place woman occupies in the social order. A nation that is careless of its women and children has no right to exist. No nation can rise above the spirit of its women. Reverence for womanhood will save any nation from decay. Let it be said to the credit of woman, she has always been the advocate of every virtue, the reformer of every vice, the destroyer of falsehood, the patroness of intelligence, the guardian of childhood, the minister of heaven in the home, the shield of the orphan, the sister of the poor and the servant of Christ. It took man a long time to discover the true sphere of woman in the world. And it is only in Christian lands where woman enjoys her proper freedom, that she is given the privilege of cultivating all her mental, moral and physical powers. Until woman enjoys equal liberties with man, in all things, the serpent will be in the land to poison the lives of the people. There is no greater factor in creating high ideals and forming holy characters than the influence of a Christian woman.

IT may startle you when I tell you that *our Lord made no pronouncement on the status of woman*. As in the case of many practical problems, He left His will to be found out by His Church in later days. With the exception of divorce and the care of children, He gave no specific instructions for our guidance. He said, "Learn of Me, for I am meek and lowly in mind, and ye shall find rest unto your souls." His mind and heart are to teach us how to live and to act. It is the function of the Gospel of Jesus to inspire in men a high regard for woman, and to protect her in every sphere of honest and useful toil.

WOMEN have always been an important factor in the industrial system of our country. While they have not been crowding men out of their positions, yet times and occasions have been pressing them into service. There has been a steady growth in the list of occupations open to women and in which they have been rendering a splendid service. Before the present war there were over eight million women in gainful occupations, one-fourth of them being in domestic service. The demands of the war are causing a readjustment in man-labor, and this of necessity will bring about changes in the pursuits of women. Already women are serving as street car conductors, taxi drivers, railway clerks, and in factories of all kinds they are replacing the men. This situation is affecting city and country, shop and store, and stirring the minds and hearts of the people to their very depths. Throughout the world today the change in woman's idea of her own place is obvious. The clash of conflicting theories as to her rightful place is one of the forces which is shaking society to its foundations.

WHATEVER position woman may attain to in the world, *her place of highest honor is in the home*. She may not sit in a chair of science, or rule from a throne of State, or control vast industries, and yet she has a realm all her own within the sacred precincts of the family, where she teaches and rules and works by a still diviner right. It is in this holy shrine that her face first bends over the breathing child, looks into his eyes, welcomes him to life and steadies his uncertain feet until they walk firmly on this planet. And from the time of the birth of the child for, at least, the first ten years, her plastic hand moulds and fashions his character. The home is the matrix of character. In it are cultivated those graces and virtues which ennoble men's lives. The mother is the educator of the heart. She shapes the life. She stamps the destiny of her children. In a word, she fills the highest office in the universe. It is not an

empty phrase: "She who rocks the cradle, rules the world." Of her the poet wrote:

"The mother in her office, holds the key
Of the soul; and she it is who stamps the coin
Of character, and makes the being who would be a savage,
But for her gentle cares a Christian man:
Then crown her queen of the world."

LET no woman crave for nobler distinction than to be a mother. The crown of womanhood is motherhood. Alas! *this crown is not worn by all mothers* in the world. Woman does not share in the true glories of motherhood in non-Christian lands. Where Jesus is a stranger and His Gospel an unfelt power, woman is the abject slave of man—a soul-less being. All non-Christian religions degrade woman. And, as the mothers and wives and sisters are the moulding factors in home-building and character-shaping, we may know the end of mankind—temporal and spiritual—in heathen lands.

This group of bright girls now being taught about Jesus in our Girls' School at Shenchowfu, China, will be the future womanhood of China.



WHAT then is the place given to woman in the religions of the world? Let me quote a few sentences from their founders. The Code of Manu is the highest religious authority among the Hindus. His whole teaching about woman is based on the assumption of her impurity. "A woman has no individuality. She exists only in her father or her husband; without a husband she is soul-less." No doubt this low savage view of woman gave the burning pathos to the Hindu widow's prayer: "O God, let no more women be born in this land." Confucius gave no thought to the low social condition of woman, although he set himself to find a remedy for the terrible wretchedness of the people. The drift of the Koran is that woman is practically a chattel. In the pathetic Arab proverb you find the gist of the teachings of Mohammed about women: "The household weeps for 40 days whenever a girl is born." Shinto, the religion of Japan, regards woman with more favor, and yet we read such thoughts—"woman is the creature of man," "a woman's husband is her God." The women in classic Greece occupied a more advantageous position, but the ideal of motherhood was unknown even to Plato.

IN Jewish history light breaks in upon the dismal condition of woman. She appears in the Old Testament as the companion and friend of man and as the mother of the race. A remarkable instance of woman's rights and God's justice occurs in the Book of Numbers. The father of five daughters died in the wilderness; he had no sons, and, according to the law of Israel then, the name of the family died out, and the women were not entitled to any portion of the land. They laid the claim before Moses, who brought their case before the Lord. The answer from heaven was, "Certainly—the women ask only for what is right, thou shalt cause the inheritance of their father to pass to them, and out of this particular instance shall rise a new law of succession to Israel." Do you ask, Why create a special law for women? Why not put these five daughters down as sensational reformers? Because the principle of justice was at stake. God said, "They are right." Much has been said about woman's rights, but very little about woman's wrongs. The story of her wrongs will be told, in due time, and, like the five heroic women of old, God will hear, a new law will be given, and the right will triumph.



✧

Miss Rebecca Messimer
and Miss Esther Selle-
meyer are the faithful
teachers in the school.
Mrs. Karl H. Beck may
be seen in the picture.

✧

A PROPHECY in the Book of Joel also gives to woman a status in the service of her Lord that some men even now deny her. This prophecy is the Magna Charta of the Christian Church, for St. Peter reaffirms it in his great sermon on the day of Pentecost. In the verse, "Your sons and your daughters shall prophesy," I find woman's equal right with man for telling out the Gospel of the grace of God. Did not a woman sit in Moses' seat and fill the office of prophet and priest? Did not Miriam conduct the song of triumph as sung by the Hebrew host after the signal victory of the Red Sea? Did not Deborah prophesy and judge Israel and with Barak lead an army of ten thousand men to victory? We are told that both priests and kings came to consult the prophetess Huldah. David tells in the 68th psalm of the great host of women publishing the Word of the Lord. And at the dawn of the Christian religion, did not Anna serve God day and night in the temple, prophesying of Christ who should come to redeem Israel? It would require more time than at my disposal to tell of all the godly women in the Christian household of faith who have been co-workers in the spread of the Gospel. *Jesus Christ gives to woman a new heart, a new purpose and a new*

sphere in the world. Christianity affords woman all the advantages for the cultivation of soul, mind and body. All that is sacred and satisfying in the family, the State and the Church, is the result of the work of the Spirit of Christ.

HOW dark and dismal and discouraging is the condition of the family, the State and the work in the Orient! The difference between a Christian woman and a heathen woman is as great as between light and darkness. While we must admit with shame that in America all women do not receive justice, honor and devotion, yet what shall be said of the iron-bound customs where the teachings of Hinduism, Confucianism, Shinto and Mohammedanism prevail? One-half of the race is completely shut out from the life of the world. Mother, sister and wife are shut within the zenana of the Hindu, or the harem of the Mohammedan, where education, wholesome exercise, love of nature, and personal development are impossible. The Buddhist wife has been taught that she has no soul, and her highest hope has been that after death she may be reborn in her husband. The Confucian wife must be content to observe the three obediences to her father, her husband and her son. The Japanese wife has married not an individual, but a family. The exaltation of woman is the first and most important step towards social reform. At the centre of society is the home, and the centre of the home is the wife and mother. It would be folly to Christianize a race, and leave the condition and needs of its women out of account.

FROM the very beginning of Christian Missions stress was laid upon the transformation of the home. How to get access to the women in heathen lands has been a serious problem. God has been opening the doors through the kindergarten, the hospital, the teacher, the nurse, and the woman evangelist. Each of these agencies has taken a part in building up new ideals of family life, in abolishing infant murder, child marriage, polygamy, and many other glaring vices in non-Christian lands. A look into the homes in the Far East reveals sad sights. There are no true homes in our sense of the word. A Persian village woman sums up her experience in these words: "This is our life, to beat the clothes on the rocks, in the river, to mould cakes of manure, to carry heavy loads, to spin, sew, weave, bake and make cakes, to bear children, and grow old and toothless. For all this we get only blows and abuse, and we live in fear of divorce. Have we time to read?" Many of the homes in India are mere mud houses. I saw men in India making lace in the shade, and women baking manure cakes in the sun. It is not for nothing that the Chinese character for home, being analyzed, reveals itself to be a pig under a roof. That is more than a figure of speech when one sees how the Chinese live.

WHAT, then, is the remedy? The only remedy is in diffusing through all these lands the Gospel of faith, hope and love. And if the Christian Church is to make any adequate attempt to meet the present need of the non-Christian women she must do some of her best and most active thinking. One of the first things to do is to teach by word and deed the sanctity of human personality. A woman is not a thing, but a person. She has needs which Jesus the Saviour alone can satisfy, and the women themselves are awakening to this need. Miss Ume Tsuda, that splendid example of Christian culture in Japan, says, "Christianity especially fills the needs of women at this time of awakening. Christianity places woman on a level with man, her individuality and worth in herself are recognized and full scope is given to her powers." The appeal of a Hindu lady before a Western audience should find a ready response in our hearts. She said, "It is clear that our advance as Indian women must be based on our

national literature, our national history, our national ideals. In working out these steps, we need sympathy, we need the fellowship of all the noble women in the world." Evidently the old order is changing and the wonder is whereunto will it grow. The times are moving, and we must move with them if we would enable the Christian women of the East to preserve their present position and to strengthen it for future leadership.

NEVER since Christian Missions began has there been such a challenge to the Christian women in all lands like that of the present hour. The women are conscious of a divine necessity for a world-large effort to meet a world-wide need. "Woman's place is home, but home is the community. Woman's work is race preservation and race improvement." She has been taught that humanity means the world. She knows that she cannot uplift the womanhood of the world by any effort that stops short with the women of America. There is not a need, a wrong, a pain, which women suffer that is not intensified and multiplied many times in the women on the other side of the sea. There are no burdens borne by the women in America that are not far heavier on the women in India, China and Japan. "Our hearts are very tender towards the physical agony caused by the wounds of battle and the diseases that are ravaging the troops. Should they be less tender towards the vast suffering which is chronic in the non-Christian world?" "Our soldiers suffer in spite of ambulance corps, doctors, Red Cross nurses and every facility for comfort." The swarming tribes of Africa have access to very few doctors and nurses. In China great areas can boast of but one physician to every three million people. In India, where nine-tenths of the people live in villages, Dr. W. J. Wanless estimates that ninety out of every hundred who die lack attention by qualified physicians.



REV. WARD HARTMAN AND FAMILY, OF OUR CHINA MISSION.

IF the true test of a people's civilization is the condition of its women, then the women in Christian lands should pledge themselves to united and untiring efforts, like they do in war work, in behalf of the Christless women in the non-Christian world. Work for women must take a leading place if we are ever to win the Continent of Asia for Christ. Nearly one-half of the women in the world live in China and India. Not one woman in a hundred in India or China can read or write. In the non-Christian world not one of a million women has ever studied within the walls of a college. In the United States 818 out of every million were in college last year. There are 465,000,000 women in the world. Only one-half of them live in Christian lands.

THINK of these millions of women as they pass before your mental vision! Think of the women in China with their bound feet, for, although foot-binding is a thing of the past, the evil effects will remain for a generation; then think of the women of India, of the 33,000,000 widows, many of whom became widows before the age when your own daughters dream of matrimony. Think of the women in Moslem lands, behind latticed windows and black veils. Think of the Buddhist women who are the mere drudges of men. And now, for a moment, think of the Son of Mary who came from heaven to earth to bring hope and cheer to all these sad millions, and then think of the power He has given you to uplift these women who are keeping step to the heart-beat of a dying world. Do you know that a vast number of these poor and needy souls will be left without the glad tidings of salvation if there are no women to bear them? Shall the two women in Japan, China, India and Africa, for whom you are responsible, go down into the silence of the grave and into the midnight of despair because you did not assume your definite share in meeting this problem of making Christ known to all the women in all the world? Go, then, in the name of Jesus, where the loud world beckons and the drum beat of destiny calls; go with the love that always conquers and carry—

“The solace of faith to the lips that falter,
The succor of hope to the hands that fail,
The tidings of joy when Peace shall triumph,
When truth shall conquer and Love prevail.”

REPORT OF THE BOARD OF FOREIGN MISSIONS.

The Reverend General Synod:

DEAR FATHERS AND BRETHREN:—The call for a special meeting of the General Synod and the request of its President for a report from the Board of Foreign Missions has made the members of the Board realize anew that the Church, as well as the world, is in a state of transition from an old to a new order. Our duty, therefore, at this time, is not so much to present a review of the work of the past two years as it is to forecast the needs of the near future. We are assembled in a period of time when the world has been shaken to its very center by the tragedies of a great war. It is an hour when our Church should take the world in its view with more completeness than we have done at any time in the past.

A TURNING POINT IN HISTORY.

The hour in which we are living is one of

the most momentous in the history of the world. The delegates who sat in the World Missionary Conference at Edinburgh in 1910 heard the declaration: “The next ten years will in all probability be a turning point in human history,” but few at that time had an idea of its actual fulfillment in this year of grace 1919. Unless all signs fail, this year will not only mark a turning point in history but a determining epoch in the destiny of mankind. The world is in the re-making, but no one can predict the final outcome. Great problems are in the process of solution. While the work of destruction has drawn the people together, to meet a common foe, the work of reconstruction is apt to divide them.

THE PROGRAM OF THE CHURCH.

President Wilson has voiced the heart and mind of all people in that classic sentence: “The world must be made safe for democ-

acy." Those words furnish the program of the Church of Christ, and that program is nothing less than the heralding of the Gospel of peace on earth and good-will among men. "World democracy can and will be realized only through the practical application of the religion of Jesus, and nothing but faithfulness on the part of the Christian Church need delay its realization." Foreign Missions is the recognition of this, and the effort to realize it. It is the big task of the Church. We have been slow to grasp this truth, but we have a strong faith that the clock has struck the hour when the Reformed Church will enter upon a new era in its conception of a world-conquering Gospel, and accept as its working principle that "*the missionary enterprise is the Christian campaign for international goodwill.*"

MEN ARE SEEKING CHRIST.

Today, as in the days of His flesh, all men are seeking Jesus. There is a universal thirst for God, for the living God. A glimpse of the nations as they are today shows the need for the transforming power of the Gospel. The call from the people in all Mission Fields—China, Japan, India, Africa and the islands of the sea—is for a new quickening of life, a new strength of soul, a salvation which can come by Christ alone. The Church has what the world needs—"the moral equivalent of war." Only by a prompt and full response to these world-needs can the Church hold the allegiance of the millions of men who have faced the terrors of war. The work of Foreign Missions must now be built on a program so large and so daring as to command the interest of all her active people. The war has taught us the lesson that a great response can only be brought out by a great appeal. We have seen what we could do in time of war. Shall we do less to bring about the reign of peace in all the earth?

With these firm convictions, and in view of the program of the Interchurch World Movement which our Board has adopted and which contemplates the lifting of the entire work, at home and abroad, of the Churches of Christ in America, the Board of Foreign Missions respectfully prays your reverend body to approve the Budget for our Foreign Mission work to meet the needs of the hour, and of at least the next five years, and that it will be made a part of the Budget for our entire denomination.

THE BUDGET OF NEEDS. JAPAN.

I. EVANGELISTIC WORK.

When Started.	Amount Needed.
<i>Tokyo:</i>	
1884 Kanda, Lot and Church	\$25,000.00
1915 Azabu, Lot and Church	15,000.00
1902 Koishikawa, land and parson-	

age for native pastor 1,500.00

\$41,500.00

These places are in the capital of the Empire with a population of upward of 2,000,000. We have one ordained missionary, one woman evangelist, three native pastors and two Bible Women.

Saitama Prefecture:

1901 Omiya, Lot and Chapel	\$ 3,000.00
1911 Urawa, Lot and Chapel	4,000.00
1910 Konosu, Lot and Chapel	3,000.00
1884 Koshigaya, Lot and Chapel	3,000.00
	\$13,000.00

Miyagi Prefecture:

1889 Shirosishi, Chapel	\$ 2,500.00
1894 Kakuda, Lot and Chapel	3,500.00
1881 Furukawa, Lot and Chapel ..	3,500.00
1892 Watari, Lot and Chapel	3,000.00
1881 Ishinomaki, Lot and Chapel..	3,500.00
	\$16,000.00

Yamagata Prefecture:

1887 Yamagata, Building for Kindergarten and Social Work.	\$10,000.00
1898 Sakata, Cook Memorial Church	5,000.00
1888 Tsurugaoka, Lot and Chapel..	3,000.00
1904 Shinjo, Lot and Chapel	2,000.00
1886 Kaminoyama, Lot and Chapel	4,000.00
1890 Yonezawa, to Complete Church	2,000.00
	\$26,000.00

Akita Prefecture:

1892 Akita, to Complete Church....	\$5,000.00
1911 Yokote, Lot and Chapel	3,000.00
1914 Omagari, Lot and Chapel	3,000.00
	\$11,000.00

Fukushima Prefecture:

1894 Taira, Lot and Church	\$7,500.00
1899 Koriyama, Lot and Chapel	5,000.00
1910 Kitakata, Lot and Chapel	4,000.00
1901 Odaka, Lot and Chapel	3,000.00
1890 Kawamata, Lot and Chapel ..	2,500.00
1911 Hongo, Lot and Chapel	3,000.00
1899 Miharu, Lot and Chapel	3,000.00
1886 Nakamura, Lot and Chapel ..	3,000.00
1891 Sukagawa, Lot and Chapel ..	2,500.00
1893 Haranomachi, Lot and Chapel	2,500.00
	\$36,000.00

Aomori Prefecture:

Aomori, Church	\$4,400.00
Hirosaki, Lot and Chapel	4,500.00
	\$8,900.00

Iwate Prefecture:

Ichinoseki, Chapel	\$3,000.00
Miyako, Lot and Chapel	3,500.00
Yamada, Lot and Chapel	3,500.00
	\$10,000.00

(The work in Aomori and Iwaté Prefectures was transferred to our Church by the Reformed Church in America.)

Niigata Prefecture:

Nagaoka, Lot and Chapel .	\$4,000.00
Tsugawa, Lot and Chapel ..	2,500.00
	<hr/> \$6,500.00

Important cities and towns in our Japan Mission where we have preaching places in rented houses, and where lots should be purchased *now* for Chapels and Parsonages for native pastors.

Saitama Prefecture:

1910 Oshi	\$1,200.00
	<hr/> \$1,200.00

Miyagi Prefecture:

1886 Tome	\$400.00
	<hr/> \$400.00

Yamagata Prefecture:

1906 Akayu	\$800.00
1911 Kamo	700.00
1905 Tateoka	1,000.00
	<hr/> \$2,500.00

Akita Prefecture:

1915 Yuzawa	\$800.00
	<hr/> \$800.00

Fukushima Prefecture:

1906 Inawashiro	\$700.00
1912 Bange	700.00
1908 Motomiya	700.00
1911 Nihonmatsu	900.00
1915 Shiakawa	800.00
1914 Tomioka	800.00
	<hr/> \$4,600.00

Four Kindergarten Buildings and Lots	\$20,000.00
	<hr/>

Hostels:

Wakamatsu	\$5,000.00
Sendai	5,000.00
Yamagata	5,000.00
Akita	5,000.00
Tokyo	10,000.00
	<hr/> \$30,000.00

II. EDUCATIONAL WORK.

North Japan College—Higher Department.

Administration and Chapel Building.	\$10,000.00
Building for the Literary Course, including a Psychological Laboratory, to be used by the Literary and Teachers' Training Courses	10,000.00
Building for the Teachers' Training Course	10,000.00
Building for the Koto Gakko Course, including Scientific Laboratories...	16,000.00

Building for Course in Economics...	10,000.00
Three small dormitories, especially for students in the Higher Department	12,000.00
Athletic Building (for gekken, judo, etc.)	2,000.00
Four Students' Waiting Rooms....	2,000.00
For the Institution as a Whole:	
Library and First Supply of Books	20,000.00
Gymnasium and Outfit	9,000.00
Y. M. C. A. Building	5,000.00
Several Professors' Residences and Janitor's House	5,000.00
	<hr/> \$111,000.00

Miyagi Girls' School

Music Hall	\$6,000.00
Extension of the Dormitory	7,500.00
Women Workers' Training School..	7,500.00
	<hr/> \$21,000.00

III. URGENT REINFORCEMENTS.

(a) *Workers:*

One Married Missionary at Omiya.	
One Married Missionary at Sendai.	
One Married Missionary at Ishinomaki.	
One Married Missionary at Sakata.	
One Married Missionary at Taira.	
One Woman Evangelist at Fukushima.	
One Married Missionary and one Woman Evangelist at Koriyama.	
Two Married Missionaries for Akita Prefecture.	
Two Married Missionaries for Niigata Prefecture.	
One Married Missionary and one Woman Evangelist at Aomori.	
One Married Missionary and one Woman Evangelist at Morioka.	
One Married Missionary at Ichinoseki or Miyako.	
One Lady Teacher for Miyagi Girls' School.	

(b):

Outfits \$400 and Travel \$700 for 13 Married Missionaries	\$14,300.00
Outfits \$200 and Travel \$350 for 5 Single Missionaries	7,500.00
Salaries for Two Years for 13 Married Missionaries	33,800.00
Salaries for Two Years for 5 Single Missionaries	7,500.00
Language Teachers, Helpers and Travel on the Field for Two Years for New Workers.....	14,400.00
	<hr/> \$77,500.00

(c) *Residences for Missionaries Now on the Field:*

Tokyo, Rev. H. K. Miller	\$10,000.00
Sendai, Ladies' Residence, additional	5,000.00
Sendai, Lot and Residence for Ladies	6,000.00
Wakamatsu, Rev. Paul F. Schaffner	5,000.00
	<hr/> \$26,000.00

Residences for New Missionaries:

Land and Building at Omiya,
Sakata, Taira, Fukushima, Kori-
yama, Okita (2), Niigata (2),
Ishinomaki, Morioka, at \$5,000
each \$55,000.00

IV. In view of the enlargement of
the work as provided above and
the constant increase in the
cost necessary to maintain the
present work, we should add
\$15,000 annually for four years 60,000.00

CHINA.

Yochow Field.

I. EVANGELISTIC WORK.

Street Chapel at Yochow (destroyed
during War) \$5,000.00
Repairs and Addition to Church at
Yochow 2,000.00
Yuinchí, Lot and Chapel 2,000.00
Linsiang, Lot and Chapel (Oldest
Station outside of Yochow) 2,000.00
Nieghiashi, Lot and Chapel 2,000.00
Yanglonszi, Lot and Chapel 2,000.00
Taolin, Lot and Chapel 2,000.00
Hogiafang, Lot and Chapel 2,000.00
Hsinjiang, Lot and Chapel 3,000.00

\$22,000.00

Kindergarten, Lot, Building and
Residence \$6,000.00

Hwa Yung, Lot and Chapel \$6,000.00
Changsha, Union Theological School 8,000.00

\$14,000.00

II. EDUCATIONAL WORK.

Additional Buildings for Lakeside
Schools \$10,000.00
Equipment for Lakeside Schools.... 3,000.00
Ziemer Memorial Girls' School Dor-
mitory 10,000.00

\$23,000.00

III. MEDICAL WORK.

Woman's Hospital, additional amount
needed \$5,000.00

IV. URGENT REINFORCEMENTS.

(a):

One Evangelistic Missionary, Yochow.
Two Evangelistic Missionaries, Hwa Yung.
One Teacher Ziemer Memorial Girls' School.
One Teacher Lakeside Schools.
One Kindergarten.

(b):

Outfits \$400 and Travel \$800 for 4
Married Missionaries \$4,800.00
Outfits \$200 and Travel \$400 for 2
Single Missionaries 1,200.00
Salaries for Two Years for 4 Mar-
ried Missionaries 9,600.00
Salaries for Two Years for 2 Sin-
gle Missionaries 2,400.00
Language Teachers, Helpers and
Travel on the Field for Two Years

for New Workers 2,500.00

\$20,500.00

(c) Residences for Missionaries Now on
Field:

Two at Lakeside, Yochow City \$9,000.00
One Nurses' Home, Yochow City.. 4,500.00
One at Changsha 6,000.00
Residences for New Missionaries:
One at Yochow City 4,500.00
Two at Hwa Yung 9,000.00

\$33,000.00

Digging Wells and Fire Apparatus.. \$6,000.00

Shenchow Field.

I. EVANGELISTIC WORK.

Lot and Chapel in Eastern Suburb. \$2,000.00
Lot and Chapel at Luchi 1,800.00
Lot and Chapel at Wangtsuen 2,000.00
Lot and Chapel at Gienchu 2,000.00
Lot and Chapel at Yung Shui Hsien 5,000.00
Lot and Chapel at Tsadung 2,000.00

\$14,800.00

(These amounts include parsonages
for native pastors.)

II. EDUCATIONAL WORK.

Eastview Boys' School, additional
amount needed \$7,000.00
Equipment Boys' School 3,000.00
Recitation Hall for Girls' School.. 8,000.00
Equipment Girls' School 2,000.00

\$20,000.00

III. MEDICAL WORK.

Renovation and Equipment of Men's
and Women's Hospital Buildings.. \$5,000.00
Dispensary and Equipment at Yung
Shui Hsien 2,000.00

\$7,000.00

IV. URGENT REINFORCEMENTS.

(a):

Two Evangelistic Missionaries, Yung Shui
Hsien (Miao).
One Woman Evangelist at Yung Shui Hsien.
One Woman Evangelist at Shenchow.
One Lady Teacher Girls' School, Shenchow.
One Teacher Eastview Schools, Shenchow.
One Kindergarten, Shenchow.
One Physician, Shenchow.
One Nurse, Shenchow.

(b):

Outfits \$400 and Travel \$800 for 4
Married Missionaries \$4,800.00
Outfits \$200 and Travel \$400 for 5
Single Missionaries 3,000.00
Salaries for Two Years for 4 Mar-
ried Missionaries 9,600.00
Salaries for Two Years for 5 Single
Missionaries 6,000.00
Language Teachers, Helpers and
Travel on the Field for Two Years
for New Workers 3,600.00

\$27,000.00

(c) Residences for Missionaries now on the Field:

Rev. Ward Hartman	\$4,500.00
Rev. J. W. Owen	4,500.00
Rev. J. Frank Bucher	4,500.00
Prof. Karl H. Beck	4,500.00
I. Ladies' Residence, additional needed	3,000.00
Residences for New Missionaries:	
II. Ladies' Residence	4,500.00
Two Residences at Yung Shui Hsien	8,000.00
	<hr/>
	\$33,500.00
Digging Wells and Fire Apparatus	\$6,000.00

V. In view of the enlargement of the work as provided above and the constant loss in exchange to maintain the present work, we should add \$25,000 annually for four years\$100,000.00

THE MOSLEM STATION.

(a):

One Evangelistic Missionary.
Two Physicians.
Two Teachers.

(b):

Outfits \$400 and Travel \$800 for
Five Married Missionaries \$6,000.00
Salaries for Four Years 24,000.00

(c):

Five Residences at \$4,500.00 22,500.00
Hospital, School and Church 12,000.00
Language Teachers and Helpers for
Five Workers for Four Years.... 6,000.00

\$70,500.00

Accumulated Debt on December 31,
1918\$128,500.00

RECAPITULATION.

Japan	\$578,900.00
China	337,800.00
Moslem World	70,500.00
Debt	128,500.00
	<hr/>
	\$1,115,700.00

THE NEEDS NO NEW DISCOVERY.

These needs of our Foreign Mission work are no new discovery. Our missionaries have seen them for many years. They are the first steps in the carrying out of the Foreign Mission Policy adopted by the Board, ten years ago on March 10, 1909, endorsed by the 800 laymen at the Convention held at Harrisburg, Pa., during the same month, approved by Classes and Synods, and finally accepted by the General Synod at Canton, Ohio, in 1911. Since then at the annual meetings of the Japan and China Missions these needs have been repeatedly urged, but the Board could only reply: "For want of funds we do not see our way clear to grant the request." It should be said, however, that the Board has long been convinced that in order to utilize to advantage

the workers and equipment now on the fields our forces ought to have been doubled.

I. OUR WORK IN JAPAN.

A study of the places in Japan, where chapels are asked for, will show that at some places the Mission has carried forward the work for thirty years without houses of worship. Most of these places are county seats and strategic centers. Has any denomination in America ever tried such an experiment, among Christian people, and at the end of thirty years received appeals for chapels? There are large industrial cities, like Taira, with 90,000 coal miners in the city and vicinity, that present great opportunities for evangelism and social service. Taira is the largest city between Tokyo and Sendai on the coast. At Shinjo a business man has agreed to pay \$2,000 towards a lot and chapel. In honor of the faithful services of the late Missionary Cook, and in recognition of his personal contribution towards the lot, the Church at Sakata should be a memorial to his name. Furukawa is a city in which there are one hundred graduates of Christian schools. The leading editor believes that with a suitable chapel many of them could be won for Christian work.

So long as the Church occupies a rented house the people have reason to doubt its permanency. It seems to be still in a tentative, experimental stage. In rural Japan a man makes a serious sacrifice when he breaks with his old associations and identifies himself with a Christian Church. He is less likely to do so when the chapel is here today, elsewhere tomorrow, and apt to disappear altogether at any time.

The same reason may be stated for the need of cemeteries. One of our native pastors made the remark that he needs a cemetery more than a chapel. Temples and shrines have their own cemeteries, but experience has shown that the priest will refuse Christians burial. People who know this condition say, "Where will the Christians bury when they die?" Dr. Noss offers the suggestion, "In some places the purchase of a lot for a chapel might be made conditional on the congregation's securing the land necessary for a cemetery."

The Need of Hostels.

The Japan Mission strongly recommends the founding of hostels in which students who are Christians or desire to live in a Christian atmosphere could live together and learn to work for their fellows. Equipment for such a hostel, including a dormitory, prayer hall, social room, dining room, kitchen, etc., will cost about \$5,000. There is need for ten such hostels in connection with important government schools in our field.

The Training of Workers.

The problem of recruiting and training men and women for the evangelistic work finds its solution in our educational institutions at Sen-

lai. That these may be forthcoming from time to time, North Japan College and the Miyagi Girls' School will need additional equipment at the earliest possible date.

II. OUR WORK IN CHINA.

Everything that has been said in regard to the Japan Mission can be said with equal urgency about the needs of our China Mission. The Board is awaiting a fuller list of needs for five years which has been in progress of preparation by the China Mission without any knowledge of this proposed campaign and which will supplement the needs already presented by them. The work in China has been confronted by peculiar difficulties. For several years the Province of Hunan has been the scene of many fierce encounters between the government and the revolutionists. Our missionaries at Yochow City faced the horrors of war during the first six months of 1918. A report of their harrowing experiences was given to the Church. One of the cheering notes among the warring factions is the widespread readiness to hear the Gospel. That great statesman, John Hay, gave it as his conviction that "the storm center of the world would gradually pass from the Balkans, from Constantinople, from the Persian Gulf, from India, to China," and he further said, "whoever understands that mighty empire—socially, politically, economically, religiously—has the key to the world politics for the next five centuries." This is in full accord with a current writer, who declared that "the Chinese question is the world question of the twentieth century." It is a significant fact that the American missionaries in China are among the most active forces working for a true democracy. The tidings that come to us from the field are: "The door stands wide open for evangelization of all kind. There is great willingness to listen and less opposition than ever before."

But our missionaries are too few in number and the equipment too inadequate to cope with the situation. There is immediate need for chapels, school buildings, residences and additional workers. In recent days great stress has been laid on the need of man-power. The only human power that avails on the Mission fields is man-power. Here at home it is difficult, but it is not impossible, to find substitutes in our colleges, churches and hospitals. It is not so in the missionary ranks in foreign lands. There, when one man is taken away, no one can be found to fill the gap.

Places Without Chapels.

Hwa Yung, in the Yochow field, a district as hopeful as it is urgent for missionary work, has been pleading for two workers for eight years. Alas, the two men required to begin the work can be found, but the funds are not at hand to send and support them. Of this field, Dr. Hoy writes: "The Yochow Station is getting ready in a small way to open work

in Hwa Yung. At the peril of our souls we dare not, cannot, delay any longer to heed these increasingly earnest calls from these people. A remarkable offer of self-help has come to us, and we must go in and help these waiting souls. I have prayed, and appealed, for more than sixteen years for that promising field. Why there has been no response from home, I do not understand. To help matters along I am determined to pay ten dollars a month to the work in Hwa Yung."

Yung Shui Hsien, in the Shenchow field, affords a rare opportunity for Christian work among the 250,000 Miao people, the Aborigines of China, where are found three distinct tribes with different languages. Missionary Hartman is willing to go and labor among these people if the Church will provide some one to take his place at Shenchow.

These are only a few of the high points of opportunity in our China field for Christian service. In our schools, in the hospitals, in the street chapels, everywhere, the missionary has access to the hearts of the people. China is awake! And this awakening is due to the labors of the missionaries.

III. WORK AMONG MOSLEMS.

For well-nigh a decade, the opening of a station in some part of the Mohammedan world has been before the various judicatories of the Church, in one form or another. We all know the need. Convincing reasons why we should undertake this work have been multiplied with every passing year. The changes that are being wrought by the world war should compel us to decide now that we will enter a field made more accessible by the struggles of the last four years. The world war has had a more startling effect upon Mohammedanism than on any other of the great religions. The three outstanding Moslem centers, Cairo, Mecca, and Constantinople, have been in the heart of the conflict, and as a result the power of Mohammed has been broken. "Millions of Mohammedans will continue to believe in their religion, and worship Allah, but few will persist in their dream of Moslem world-domination." The task of winning the Moslems for Christ is a peculiar one, presenting obstacles and difficulties nowhere else manifest, but a Church that justly claims to be the Church of the Martyrs should be equal to such a heroic endeavor. Dr. James L. Barton says: "There must be a willingness on the part of the Church of Christ to pay the cost of a united campaign to win the Moslems to Christ. One of the reasons why so little missionary work has been done formally for Mohammedan peoples is that the returns are so light, while pagan races seem to offer a more rewarding field. The missionary endeavor for and among Moslems must, for many years yet, meet with the most violent opposition, and, maybe, persecution. The work must be undertaken with a consciousness that a long time may be required before the re-

turns will be striking or sufficient to provide much encouragement to those who are giving money and life."

FINANCES.

For a statement of the income and expenses of the Board during the year 1918, we refer you to the Financial Statement of the Treasurer, which forms a part of this report.

THE TIME FOR GREAT ENDEAVOR.

In laying before the General Synod the most urgent needs of our Foreign Mission work, with some of the reasons for supplying them at this time, we do so with the conviction that the times are favorable for a great advance. This is a day of large things. Everything is done on a big scale. Men have cast their fears to the winds, and they are launching out into the deep places of the earth. The war has taught us to think of men in millions and of money in billions. There is a challenge in all this to give up the small standards of believing, praying, working and giving. "The tragedy of a little task is that frequently a man or a group of men can accomplish it and there it ends. The glory of a big task is that men are utterly unable to accomplish it and are thrown back upon God, in utter dependence."

A SINCERE CONFESSION.

Your missionaries in Japan and China, their native co-workers and the thousands of native Christians, all join the members of the Foreign Board in a sincere confession that the time is at hand for the Reformed Church to take account of its material and spiritual resources, to face its share of world evangelization and to lay an adequate plan for which we will work. We all realize that this is not the time to do presumptuous things, but it is a time to do things characteristic of the religion of Jesus Christ. And that is to do something that is too hard for us to accomplish in our own strength. Things impossible with men have always been possible with Christ.

Dr. John R. Mott says: "The history of the world and all Christianity shows that periods of suffering have for some reason been great creative moments with God." Never since the Christian era has there been such a challenge to faith, hope and love like that of the present hour. Now is the golden opportunity for the leaders, at home and abroad, to be attempting great things for God.

Respectfully submitted,

JAMES I. GOOD, *President.*

ALLEN R. BARTHOLOMEW, *Secretary.*

Treasurer's Report, Board of Foreign Missions.

The Reverend General Synod:

DEAR FATHERS AND BRETHREN:—The Treasurer begs leave to submit the following Financial Report of the Board of Foreign Mis-

sions for the information of General Synod. It comprises a comparative statement of the Receipts and Expenditures of the three years 1916-1918, inclusive, and of the present indebtedness.

It is our aim, in thus setting forth our finances, to give to the General Synod a clear idea of the present financial condition of the Board of Foreign Missions, and, at the same time, to furnish the figures which may serve as a basis for a business-like estimate of the same. The comparative statement of the past three years is sure to be helpful, and an analysis will result in confirming two important considerations, namely, that the resources of the people have not been impaired and that the three years covered by this report constituted a strictly war-time period. This is indicated by the increase in the receipts and in the unusual items of expense. For 1916-1918, there was an increase in the receipts of \$47,741.79, and in disbursements of \$90,599.62. In view of this excess of expenses over receipts, the following observations are to the point:

1. That the increase of expenses (\$90,599.62) was incurred as follows:

Japan Mission	\$55,620.20
China Missions	28,176.05
Home and Co-operative Departments	6,803.37

2. That the increase in the expenses of the Japan Mission (\$55,620.20) was due mainly to the purchase of land, erection of new buildings, the raise in the salaries of missionaries, travel to Japan, Iwate-Aomori transfer, etc.

3. That the increase in the expenses of the China Mission (\$28,176.05) was due mainly to the rate of exchange.

4. That the increase in expenses in the Japan and China Missions was unavoidable. All building operations were suspended by action of the Board for the period of the war and authority given to complete only such as were begun, like the second Recitation Hall, Wakamatsu residence, house for Miss Pifer. Land purchased was paid for by money raised by Dr. and Mrs. Schneider. In China, the comparative value of the gold and silver dollar is wholly a war condition and from the consequences of which there was no escape. Not to have met the difference would have resulted in untold hardships to our missionaries and ultimately to the abandonment of our China Mission.

5. That the increase in the expenses of the home office (\$6,803.37), namely, in the educational, literature, United Missionary and Stewardship and miscellaneous departments, an average of a little over \$2,000 per year, gives evidence of wise economy.

6. That the work of the Board is carried on with practically the same office force as it was six years ago, notwithstanding the increase in receipts and the consequent multiplication of duties.

7. That the indebtedness of the Board on December 31, 1918, was \$128,513.93. This amount is determined by adding the deficit as of December 31, 1918, \$85,268.34, and the special funds used in the General Fund to the amount of \$43,245.59. On first thought, it might appear that the use of these special funds in the General Fund was a poor financial policy. But more careful consideration will lead to the conclusion that these funds really proved to be a double blessing. First, the money was raised for special work, which was a good thing in itself, and, second, when the money could not immediately be advantageously spent, owing to the war conditions, the use of the funds reduced the borrowing necessities of the Board to the extent of nearly \$50,000, thereby tiding the Board over a most critical period when restrictions were placed on credit and banks were loath to make new

loans. The use of these funds also meant a saving of interest. Let us bear in mind, also, the fact that the withholding of these funds for a time has not hampered the work in our Missions. Building operations could not have gone forward and the money, as stated, proved a twofold blessing. These funds, of course, must be devoted to the objects for which they were given and they, therefore, constitute a legitimate debt of the Board. (See Exhibit C.)

The facts as thus set forth have a twofold value. First, the figures constitute a record of the financial transactions of the Board. Second, the report plainly indicates the present needs. In making calculations for the future, these present needs must be taken into consideration, and with this end in view, this financial report is presented for the information and guidance of General Synod.

EXHIBIT A.
INCOME AND EXPENSES 1916-1917-1918.

INCOME.	1916.	1917.	1918.
Apportionment	\$98,288.84	\$103,266.31	\$145,279.88
Specials	60,727.13	88,059.20	59,978.38
Annuity Bonds.....	11,000.00	10,135.50	6,200.00
Requests	3,291.89	3,545.00	9,925.75
Miscellaneous Personals.....	1,372.25	.....	.....
Interest on Invested Funds.....	331.00	475.40	251.38
Literature	16.60	51.05	810.51
Refunded Travel Money from China.....	.....	.....	323.60
Total Income.....	\$175,027.71	\$205,532.46	\$222,769.50
EXPENSES.			
Japan Mission.....	\$81,254.86	\$116,468.94	\$136,875.06
China Mission.....	54,517.53	63,126.91	82,693.58
Home Department.....	18,864.58	23,144.59	23,218.89
Partial Support of Co-operative Departments: Laymen's, Mission Study, W. M. S., U. M. and S., OUTLOOK.....	3,949.18	6,001.32	5,444.15
Interest on Loans.....	4,032.28	2,820.78	4,056.09
Interest on Annuity Bonds.....	1,731.50	2,194.28	2,661.78
Total Expenses.....	\$164,349.93	\$213,756.82	\$254,949.55
1916—Income in excess of Expenses.....	\$10,677.78		
1917 and 1918—Expenses in excess.....		\$8,224.36	\$32,180.05

EXHIBIT B
STATEMENT OF DEFICIT

Deficit January 1, 1918.....	\$53,439.52	
Expenses in excess of income.....	32,180.05	
		\$85,619.57
Less amount received for Transmission to Japan and China and forwarded		351.23
Deficit December 31, 1918.....		\$85,268.34
Notes Payable—Banks and Individuals.....	\$88,300.00	
Reserve Interest on Demand Notes.....	231.70	
Credit:		\$88,531.70
Funds re-invested in U. S. Liberty Bonds and War Savings		
Stamps received as remittances.....	\$1,055.00	
Cash Balance	2,208.36	3,263.36
		\$85,268.34
Special Funds included in receipts.....		43,245.59
(See Exhibit C.)		
Indebtedness, January 1, 1919.....		\$128,513.93

EXHIBIT C.

STATEMENT OF BUILDING FUNDS AND MOSLEM STATION FUND

	Received.	Forwarded.	Dr. Bal.	Cr. Bal.
North Japan College.....	\$32,451.63	\$23,500.00	\$8,951.63	
Second Recitation Hall.....	16,051.95	19,000.00		\$2,948.05
Yochow Woman's Hospital.....	25,000.00	2,000.00	23,000.00	
Shenchowfu Boys' School.....				
Cook Memorial.....			400.79	
Chapel Fund China.....			1,721.20	
Ladies' Residence Sendai.....				
Silver Jubilee Fund W. M. S.			3,000.00	
Miss Pifer's Residence.....	1,756.46	1,431.90	324.50	
Kindergarten Building W. M. S.			1,000.00	
Chapel Funds for Miyagi and Fukushima Fields			5,065.00	
Moslem World.....			2,730.52	
			\$46,193.64	
Cr. Balance			2,948.05	
Balance			\$43,245.59	

Respectfully submitted,

ALBERT S. BROMER, *Treasurer.*

Book Reviews.

The World Problem. Capital, Labor and the Church. By Joseph Husslein, S. J. P. J. Kenedy & Sons, New York, publishers. Price, \$1.25 net.

One of the burning questions of our day is the relation of Capital and Labor. Shall this world problem be solved by Christianity or Socialism? This is the burden of a very able discussion by an eminent Catholic writer. There is not a phase of the subject that escapes the keen eye of the author. In a clear, concise and popular style he places before the reader in twenty-five chapters the great social problem of the ages. As one would expect the able scholar finds the only solution in the Church. To some of the statements we would have to take exceptions, but the volume is so rich and rare that its perusal will be to anyone a social education in itself. Social workers will find in it much valuable help in this period of social reconstruction and social unrest.

The War and the Bible. By H. G. Enelow, D. D. The Macmillan Company, New York. Price, 60 cents.

In this little volume the author throws a flood of light upon the spiritual problems of the War. Does God permit war? What has the Bible to say about war? These are some of the questions that find an answer here. The Bible recognizes the necessity of war, though its ideals are for peace. It draws a line between righteous and unrighteous wars. It affirms the value of war as a spiritual discipline. Dr. Enelow is a Jewish scholar and shows a very profound knowledge of the Old Testament. One can scarcely realize that there is so much about war in the Bible. It will repay any one to study this book.

The Riddle of Nearer Asia. By Basil Mathews. George H. Doran Company, New York, publishers. Price, \$1.25 net.

This is a most fascinating book. There is such a charm of style, an insight into character, and a depth of spirituality to this book that no one will care to lay it down without reading it through to the end. The author has made a searching study of the inner life of the people whom he describes. He gives vivid pen portrayals of the Turk, the Arab, and the Jew. He sees much to admire in these different racial types, but the only power that can lift them to the higher plane of spiritual well-being is the Gospel of Jesus Christ. Mr. Mathews pays high tribute to the splendid influence of the Christian colleges, and he says no one can talk with and watch the thousands of students without seeing the invisible Hand moulding and making man. Those who wish to be conversant with the present internal conditions in Palestine, Syria, Arabia and near-by lands will find in this volume ample material.

God's Responsibility for the War. By Dr. Edward S. Drown. The Macmillan Company, New York, publishers. Price, 60 cents.

Within a small compass the author attempts to answer the many questions that have emerged from the World War. He devotes much space to a discussion of the omnipotence of God. His conclusion is that God is omnipotent because He is good; that God rules the world not because He holds the sceptre of power, but because righteousness and judgment are the habitation of His throne. If the war is rightly to affect our thought of God it must lead us to a deeper view of God, a living, loving personal God, sharing our infirmities, fighting our fight, overcoming evil by good. The book will be a tonic to all who are weak in the faith.

Woman's Missionary Society

EDITOR: MRS. EDWARD F. EVEMEYER, 29 N. THIRD STREET, EASTON, PA.

A PRAYER FOR MISSIONARIES.

HEAR us, Our Father, as we pray for all who have left their homes to serve Thy needy children in our own and other lands. Grant them great joy in their work. Help them to be patient, teach them to be wise. Forgive us, the girls at home, that we so easily forget them and leave them, and leave them to meet their burdens without our interest, sympathy and help. When we remember all the things we have, that they of their own choice are denied, we are ashamed that we have not done the little things so easily done by those who care. Help us, we pray Thee, that on the holidays of the homeland, on their birthdays, we may take time to write a word of appreciation and love to these who are giving every day of every week to lift up and make happy those whose only claim upon them is their great need.

Grant a special blessing, we pray Thee, upon girls who have gone this year from schools and colleges into a life of service for their fellowmen. Let nothing rob them of their courage and enthusiasm, and when hard and lonely days come, and difficulties get in the way, give them the joy of remembering that they have chosen to spend their lives in obeying the last command of our Lord and Master, and His promise to stand by them and be with them will never fail. Amen.

—Selected from *Girl's Book of Prayers* by Margaret Slattery.

EDITORIAL.

THE best-laid plans of mice and men," went on 'the shoals because of long distances. Our Girls' Number for February was planned and articles solicited last November, but because the contributions were to come from beyond the mighty deep to the East and to the West, they seem to be taking their time floating up on the sands to the editor. These articles are going to be fine when they come. But since girls are so interesting and so important to the great reconstruction work of Missions, we shall proceed to have two numbers with Girls if the belated manuscripts arrive. Girls—the brown hair, the sunrise of Woman's Work.

* * * * *

THE Young Women's Christian Association of our land have asked co-operation in publicity. The women of the Reformed Church are happy to respond, for the link is not only obvious between the Association and Mission Boards, but it is the vital source to which all Women's Boards must look for trained leadership. There are many women of striking native ability who have succeeded head and shoulders over college women, but one must still ask, What would these women do if they had had the advantage our college girls are having?

* * * * *

THE literal link that ties the Woman's Missionary Society with the Young Women's Christian Association of the college is the *Student Work Department*. The Editor has solicited the presentation of this work from the Student Secretary, Miss Anna M. Grim, of Allentown, Pa. An effort has been made to hear from the Y. W. C. A. of all our Reformed colleges. It is hoped that this federating of interests by the Woman's Department of THE OUTLOOK OF MISSIONS will be the means of tying up the loyalty and support of our girls to the work of the Reformed Church. To assume definite responsibility in supporting our fields, should be the ambition of our college Y. W. C. A.'s.

* * * * *

THERE is a most beautiful inter-relation in all kingdom work. One can scarcely determine sometimes where one begins and the other ends. This is true in regard to the Young Women's Missionary Auxiliary and the college Y. W. C. A. If our local Churches could provide the cultivation of interest and leadership in the "younger set," how easily and how much more intelligently these same girls who in part go to college, would take up the work of Missions in the "Y. W." As it is, many associations experience the trial of the W. M. S., in so many cases, of beginning with "raw material" whose missionary education has been neglected in the earlier important years. When the full light and consequence of this cause dawns on such girls and women, it is they themselves who deplore their neglect. Since this condition prevails so generally, should it not be in turn the fiery dynamic that impels us to see that others do not suffer a similar fate?

* * * * *

THE Young Women's Missionary Auxiliary dovetails into the Y. W. C. A. The Woman's Missionary Society is "patron saint" of both. As men should be leaders and trainers of boys, so must women be the models for girls. This is Nature's way unless one wishes to turn out "sissy" boys and "mannish" girls. The distinctive group yields the highest development. This is the whole argument for the W. M. S. As the responsibilities of the Church in a world being made over confront us, we see the value of the distinctive group to intensify the usefulness of the Church. The questioning of the W. M. S. is three-quarters of a century behind the times. The world rolls on, leaving mediæval thought farther and farther behind. The Y. W. M. A. is a group of young women to serve the present age in a modern way.

Our Y. W. M. A. Literature.

1. Our Hand-book.
2. Standard of Excellence and Budget.
3. Our Colors.
4. Initiation Service.
5. What the Auxiliary Means to the Girls.
6. Y. W. M. A. Pins, 75c each.

This can be secured by writing to Mrs. B. F. Andrews, 280 W. North, Akron, O.

An Important Request From the Editor.

Will the Classical Presidents kindly compile the results of the Recruiting Campaign—new members and new subscribers—and send to the Editor of the Department immediately after the Classical meeting? Do not write up an article on it—just give the facts. In concise form recognition of the good work done will be given if sufficient number respond. It would be splendid to see it all in one presentation.

**A Cheer Song to Be Used by
Y. W. M. A. and Y. W. C. A.
Organizations.**

TUNE—*Over There.*

Over here, over here,
There's a call to the girls over here.
That we're also needed—we're really
needed,
We're needed by our Church so dear.
Gather near, give a cheer,
Do you hear, do you hear, the summons
clear?
We'll be worthy, oh, we'll be worthy,
Of our Church's call to the girlhood over
here.

The Chambersburg Clinic.

The delegates at Chambersburg last June will be refreshed just to recall the dramatization of all their problems and troubles into the "scream" of a Clinic take-off one afternoon. Mrs. Taylor, who presided at the time, was besieged on all hands to have it published, but she stated that it was not her own creation, but that of a friend, whose consent must be obtained. All interested will be happy to know that "the friend" consented and that the "Clinic" is on sale at the Woman's Board of Home Missions of the Presbyterian Church, 156 Fifth Avenue, N. Y. Author, Blanche Dickens-Lewis.

The Young Women's Christian Association meets a different problem in every locality. In the large cities, and in the factory districts, it is the problem of the foreign-born woman. In the South, it is the problem of the girl in industry, for she has been some years later in arriving than her Northern sister, and conditions have not been quite adjusted. Then, too, in the South, there is the colored girl. She is making good in factory and office, with every tradition demanding that she work, like her forbears, in the cotton field.—*Publicity Department, War Work Council, Y. W. C. A.*

**An Opportunity for Baltimore
Women and Girls.**

The International Institute, established by the Y. W. C. A., in Baltimore, will have a field to draw from including 33,000 Poles, 15,000 Italians, 12,000 Lithuanians, 200 pure Russians, 12,000 Bohemians, 5,000 Scandinavians and 900 Greeks. The Baltimore International Institute will be in active operation in the early spring.

It is hoped that our Reformed women and girls will participate in this good work. Americanization is "the duty that lies nearest." A bill is pending just now in Congress to prohibit immigration for four years. Whether this is wise is a point for debate, but one thing is certain, and it lies at the root of this move—it is very important that we work for the solidarity of America.

Are You a Recruit?

Openings for salaried workers in Young Women's Christian Associations:

As Town and Country Secretaries—Rousing young women to make use of all known resources, economic, social, religious and educational, which the community may afford or can be brought to offer.

As Club and Recreation Leaders—Competing with Sunday movies, soldiers' excursions, and public dances for the attention of girls.

As Cafeteria Directors—Catering for 500 to 3,000 visitors to city associations and hostess houses.

As Physical Directors—Teaching gymnasium, coaching athletics, handling expert and inexperienced swimmers in women's pools.

As Religious Work Directors—Promoting religious education among the women and girls of the entire community.

As Overseas Representatives—Reproducing or adapting the North American Young Women's Christian Association in France, Russia, India and elsewhere.

As Industrial Secretaries—Taking into

consideration the private, corporation, or Government proprietorship and the women and girls employed.

As Business Secretaries—Raising and dispensing budgets for local and field programs.

As General Secretaries—Head of staffs of from ten to fifty employed officers and employees.

Enlist! Will You?

IN what, you ask? In the Young Woman's Missionary Auxiliary of our Reformed Church. You may have been invited to do this before, and you said, "after the war is over," for I am too busy knitting and doing other war work to take up anything more.

Now, dear girls, the war is over; we have been told to stack our knitting needles and return the yarn remaining, which no doubt you have done; you have been giving much time for work which counted, and are now ready to think of something else. So we ask you to think of your Church and her work, for she needs every one to enlist, if she is going to do her share in the reconstruction of the world. Just as the women played a very important part in the winning of the war, so now we must realize that we, too, have an important part to play in establishing the Christian spirit throughout the whole world. We have learned to work together as never before, and have learned of what great things can be accomplished when we are doing one thing all together; we have gained a new vision of the world we live in, and we hope of its needs; we have shown that we can be loyal to our country; now let us be more loyal to our Church and her work; both in the home land and foreign land.

New problems are presented and new open doors are characteristic of our day, so we ask you the young women of the Church to enlist, and help us to do our share.

If your knitting club has disbanded call a meeting and invite to your home for an evening, and have some one present

the work of our Y. W. M. A. to them and I am sure they will be very glad to enlist in it. You will enjoy learning of the real definite work our Church is doing in China, Japan, and in our own United States; you will learn of our Woman's Work, and, after knowing of it you will be a most loyal worker in every way.

We have nearly one hundred Y. W. M. A. now throughout our Church; many of our members are wearing our beautiful little pin, and are doing splendid work as they meet from month to month. A leader of one wrote me the other day. Our Y. W. M. A.s had a most delightful party over at the Community House, entertaining about twenty Hungarian girls as their guests, and all were very happy over it. So we could tell of other Y. W. M. A.'s, but space forbids.

Just this, dear girls, enlist now, for you are the ones who in a few years will be the leaders in our Woman's Work of our Reformed Church.

The New Books for 1919.

FOR the benefit of new members of the W. M. S. who have become new subscribers to the *OUTLOOK OF MISSIONS* as a result of the Recruiting Campaign we ask the "initiated" to bear with an explicit announcement of the new text-books for the coming season.

The Council of Women for Home Missions is the national Woman's Home Mission organization. It is made up of representatives from a large number of Protestant Women's Mission Boards. It is now ten years old. Until this year it has been purely advisory. Now its major work shall be to establish direct communication with the local church, no matter what denomination, by Interchurch Unions in every community.

The Federation of Women's Boards for Foreign Missions is practically the same arrangement for foreign work, but has blazed the trail now being followed by the Council of Women for Home Missions.

Through these two important bodies the women's missionary work of this country is most effectively organized, tremendously reinforcing all denominational work. The provision they make in which denominations share

equally as beneficiaries is in the publication of text-books each year.

There is a committee of twenty-eight chosen from both men and women's organizations who select a general theme. Around this theme, the various interdenominational federated bodies gather the titles and material for their respective publications.

The Council of Women for Home Missions issued "The Path of Labor" last year. This year the new book will be "Americanization." Last year the Federation of Women's Boards for Foreign Missions published "Women Workers of the Orient." This year the new text is, "The Crusade of Compassion," by Dr. Belle J. Allen, and will treat on the subject of medical missions. Concerning the latter Miss M. H. Leavis, agent at West Medford, Mass., writes:

"Retail prices will be the same as this past year—35c. paper, 50c. cloth, postage 7c. additional. 'The Crusade of Compassion' will be ready in March or early April. Advance orders usually amount to 30,000, and it is impossible to ship them all the first week or two after the book is off the press. It is a matter of a month or two. We ask for early orders to determine the size of editions, but bespeak your consideration in delivery."

The Junior book on Foreign Missions will be on China, written by Mrs. Sites, a missionary.

While this announcement is not wholly complete, yet it is made now that Classical and local Secretaries of Literature may send early, read and present the books for early plans. A fuller announcement on all four books will follow later in concise form.

A Great Message to a Great People.

CORINNE BOWERS.

DURING the month of August and September, 1918, it was my privilege to travel over a large part of the State of South Dakota in the interest, first, of the War Work Campaign of the Young Women's Christian Association, later, of the United War Work Campaign. Those were days filled with swift impressions,—vast reaches of golden grain, heavy-headed and rich, infinite skies, glorious star-filled nights, incomparable sunsets, the majestic upper reaches of the Missouri River, its dignity softened by the gracious green hills rising from its brink,—then the glories of the Black Hills, pine clad, rosy and saffron of rock cliff, in the sunset,—dark and

mysterious, deserving of their name, from a distance, or under storm cloud. And greatest of all these great things, with their sense of "room to stretch in" and consequent peace to the soul, the great-heartedness, the *reality* of the people. All who have traveled westward know the feeling, as the East slips into the rear—the new cordiality, the kindness, the readiness to be of service; and that unmistakable mark of the pioneer, readiness to take hold on great new thoughts and ideals. These South Dakota folk are still pioneering in many ways, the fresh breath of the conqueror of nature, of those who have battled with the elements and found joy in the battle, is still upon them. I am glad I came to know them before that wore off, as it must with years. It lifts one's heart and soul! But I was glad, too, that I had a great message to take to those people,—nothing small would do for them!

A War Work Campaign is much the same in the West as in the East. You all know the details. And a special worker finds herself doing all sorts of odd jobs besides that one to which she is designated. Before the plans for the United War Work Campaign came into effect, our work was specifically for the Young Women's Christian Association,—a great campaign of publicity and education,—and it was here that we found that South Dakota had been too busy finding itself, up until that time, to give Young Women's Christian Associations much thought. In the whole State there are but two associations, exclusive of the Student Associations, namely, one city and one county organization. It was pure joy to bring to these people, so on the watch for all sorts of good things for their young men and women, messages from an organization international in its scope, and meeting women's problems the world over today, because it had spent so many years working for women and was ready; and then to link this up with the stimulus and hope for local organizations of this same international body.

It seemed at times as though whole new paths of thought opened in those hill

and prairie towns; the realization of the industrial burden of the war, born by women, and of the duty of all of us to keep those workers fit for the coming democracy and the Kingdom of God; the duty to keep all girls as fit as we would keep our own daughters.

Then came the United War Work Campaign, with the great idea of the women's division—"All women for all women." Could any ideal transcend that? Can you imagine any group so thrilling as one composed of Jewish women, Catholics, Protestants, club women, lodge women, suffrage workers, teachers, all thinking in one direction, all looking toward democracy? And what better setting for such a gathering than the West? I venture the surmise that the greatest strides in democratic thought and practice will be taken by those people from the direction of the setting sun! They deal constantly in big things. One woman's letter still thrills me:

"I want to help, but am not sure. Our only help a seventeen-year-old boy. We run hundreds of head of cattle. If there is anything I can do, let me know."

I feel I owe a deep debt of gratitude to those folk of South Dakota for the privilege of association and work with them.

Chambersburg, Pa.

(*Editor's Note.*—Miss Bowers is Y. W. M. A. Secretary of Potomac Synodical Society. This "broadening horizon" will enable her to bring vision and vigor into the Auxiliary. The girls of Potomac Synod will do well if they invite Miss Bowers to visit them—then organize!)

It's a Model.

The Central Kagoshima Church, Japan, with 100 members, pays all bills in advance, and is one of the 27 self-supporting Churches in Japanese Methodism. During a series of meetings held awhile ago, extending over three nights, there were received altogether 957 signed cards, stating that the signers wished to study Christianity.

Literature Department

MRS. IRVIN W. HENDRICKS
CHAMBERSBURG, PA.

Literature Chat.

SOME of the tools mentioned by our Editor of the OUTLOOK OF MISSIONS in that admirable series of talks, "Tools to Tackle the Task," are on the table to-day, and just ready to be used by all those who are looking for fine implements, ready to hand, for the task. "Margaret's Might Box" (1 cent), "Thanksgiving Ann," dramatized (5 cents, 6 for 25 cents), "The Lost Thank Offering Box" (1 cent), "Mrs. Pickett's Missionary Box" (1 cent). Help yourselves to these samples, and if you want more, write to Room 308, Reformed Church Building, Fifteenth and Race streets, Philadelphia, or 240 South Washington street, Tiffin, Ohio.

Your Secretary of Literature was more than pleased that amongst the number of "tools" whose use was advised by our Editor was *American Forestry*. This magazine has long had a place on the table, but the numbers for December, 1918, and January, 1919, hold a conspicuous position. Anything that makes the world more beautiful and healthful is real missionary work. Ever since the time that "The Lord God planted a garden," trees have meant much to all races of men. When Abraham purchased from the sons of Heth a burial place for his family, it was especially mentioned that "The trees that were in the field, that were in the borders round about, were made sure unto Abraham for a possession." It is a far cry from the trees in the fields of Ephron, which was in Machpelah, to the memorial tree of the present day, but surely it is not by chance that in the first chapter of the Bible we find trees mentioned in a special way, and all the way through patriarch, prophet, psalmist, and apostle, clear down to the last chapter of Revelations never let us forget the tree. Our blessed Master found the Garden of Olives a place of

rest and peace after the hardships of the day. It is eminently proper then, for the Christian to have reverence for trees and a most natural thing for us to do is to plant trees in memory of the boys who went out to battle for the right. The State of Indiana is urging memorial groves in each of her ninety-two counties. The Lincoln Highway has big plans for planting under consideration. Country schools are planting trees in memory of each boy who has gone out from the district, and all over our land plans are under way for tree memorials. The women of the Missionary Society can render valuable assistance in this matter of tree planting.

"He who plants a tree plants love—
Tents of coolness, stretching out above
Wayfarers, whom he may not live to
see.

He who plants is blest.

He who gives is best.

Plant!—Life does the rest."

When you plant a memorial tree be sure to write and tell the "American Forestry Association, Washington, D. C." They desire to keep a register of all trees planted and will give valuable information for their care.

The Council of Women for Home Missions, 156 Fifth avenue, New York, has issued a folder, "Home Mission Programs for College Women," containing six exceptionally fine programs, which may be used to advantage in your local society.

"Launch Out Into the Deep," the well chosen title of the service for Foreign Mission Day, 1919, published by our Board of Foreign Missions, was widely used by the Church at the annual service in February. The responsive selections, the prayers, the message, the hymns, both words and music, are so fine that they will bear repetition at your missionary meetings. Do not miss the quotations at the top of each page or the "Survey of Our Field in China." The fine services published annually by our Mission Boards should be used by every congregation in the Church.



Miss Florence Esther Fenicle.

THIS young friend in Christ, a resident of Nazareth, Pa., has been called to eternity at the age of 27 years.

She graduated from the Nazareth High School in 1910, receiving highest honor in the class. She taught public school and later attended the East Stroudsburg State Normal School, graduating in 1912 with much credit to her name.

She was a devoted and esteemed member of the St. John's Reformed Church of Nazareth, Superintendent of the Female Junior Department of the Sunday School, a member and treasurer of the Woman's Missionary Society, a member of the Industrial Guild, a member of the Red Cross, and patriotic in services for our country. She regularly attended the Annual Missionary Conferences at Ursinus College, Collegeville, Pa., and was known by many interested in the cause of Missions. In the Woman's Missionary Society she was leader of the Mission Study Class, studying "Women of the Orient."

(Continued on Page 144.)

THE PATH OF LABOR.

CHAPTER II—IN CITY INDUSTRIES.

Challenge of the Chapter—Christian women are called upon to translate their emotions of sympathy into forms of service.

Key Verse of the Scripture Lesson—Rom. 15:1: We then that are strong ought to bear the infirmities of the weak and not to please ourselves.

Prayer for women whose point of view we do not understand; for children who are without protection of home or law; for a real sisterhood and motherhood, through Christ; for an unprejudiced mind to the new avenue of service for the Church.

APPROACH TO THE CHAPTER.

It will be difficult to present Chapter II with any degree of adequacy in one meeting, because of its large scope and mass of material. We therefore suggest that "In City Industries" be made the opportunity to establish a point of contact between the women in the Missionary Society and the agencies at work for the betterment of conditions among children and women. As individuals or as a denominational missionary society, there is a definite work to be done, but every missionary society must see that a strong point of contact can be secured only when there will be interchurch federations in every community. The women of the Church will then be in a position to cope with the complications which produce poverty, ignorance, unrest, ungodliness. "Every child has a right to be well born." When that right is withheld, he still has a second right, the right to live under conditions which will give him a fair chance. Many persons having been denied both rights have grown to maturity, and the obligation is clear—that the strong supply as near as possible, to the child and the adult, what circumstances have withheld. This includes proper food, wholesome living conditions, an education, work, with wages and hours properly regulated, and the ministrations of the Church.

"Work is the price of a full life; we do not always have to work for a living, but always for a life."

SUGGESTIONS FOR THE PROGRAM.

Contrast the work for women and children which strengthens the body and ennoble character with the work which stultifies physical growth and undermines character.

Paper—"Fighting the Battle for Children and Women."

- (a) National Child Labor Committee.
- (b) National Consumers' League.
- (c) Federation of Woman's Clubs.
- (d) Council of National Defense.
- (e) Mothers' Assistance Fund.

Paper—"Americanization the Task of the Church."

THE MESSAGE.

Luke 2: 52. Jesus increased in wisdom and stature, and in favor with God and man. The four-fold development gives us our standard. It will take every ounce of determination to give every child the opportunity for this four-fold development. "For oh!" say the children, "we are weary, and we cannot run or leap. If we cared for any meadows, it were only to drop down and sleep."

The Church must minister to the whole man, in all places and under all conditions.

PROGRAM MATERIAL—WHERE TO SEND.

"Standards of a Fair House for Retail Shops," "Standards of a Conscientious Shopper in Retail Shopping," enough copies for each member, free, Consumer's League of Eastern Pennsylvania, 814 Otis Building, Philadelphia.

"The Eight Hours Day and Rest at Night," National Consumers' League, 289 Fourth avenue, New York.

"The Bulletin," Vol. V, series of 1918, No. 1, Department of Labor, Harrisburg, Pa.

Information concerning Mothers' Assistance Fund, Women's Committee Council of National Defense, Finance Building, Philadelphia.

National Child Labor Committee, 105 East Twenty-second street, New York.

An excellent set of lantern slides on Child Labor can be secured from this committee for rental of \$2.00.

Student Work

MISS ANNA GRIM, ALLENTOWN, PA.

Our College Girls.

Since the Editor has determined to specialize on girl's interests this month, it is our desire to present the missionary interests,—the aims and the plans,—of our girl students as they are expressed in the activities of the Young Woman's Christian Association of the various colleges directly under the care of the Reformed Church.

Sometimes we question whether our college girls are really serious-minded,—they seem so full of fun and frolic,—and whether they have any interests beyond their college work and world. Quite naturally the thought finds expression in words, and we ask, "What are the missionary interests of these girls?"

In order to fully answer this question and that no doubt may be left in the minds of our readers, we wish to quote from letters received from these girls themselves.

Hear what our girl students are doing.
HOOD COLLEGE SUPPORTS MISS GERHARD.

"This year in our Y. W. C. A. the study of missions holds a very important place. Especially are we interested because we are supporting Miss Mary Gerhard, a missionary to Japan. Miss Gerhard has recently visited our college and by her talks to the girls has fired them with enthusiasm and awakened them to the great needs of that country. In the beginning of this year we had a campaign to raise the money for her support and went 'over the top' in our subscriptions by two hundred dollars. We keep in touch with her work by frequent letters which she writes to us and which are read to the whole student body.

"We also have Mission Study Classes which are taught by the students who have had courses in the various phases of the work undertaken. These courses last from three to four months and are closely correlated with Bible Study Classes which follow them.

"We keep in touch with various missionary magazines and journals and often have secretaries speak to us on Missions through the agency of the Y. W. C. A."

URSINUS COLLEGE SUPPORTS A STUDENT SECRETARY.

"The Y. W. C. A. at Ursinus has its plans well under way for what promises to be a very successful year. The girls seem to have caught the spirit of world interest in a much deeper sense than ever before, and the response on their part to the membership canvass has been most gratifying.

"Three courses of study are offered this year so that there may be a selection on the part of the girl as to the class she wishes to enter rather than the one prescribed class as heretofore. The texts to be studied are 'The Call to a World Task in War-time,' 'Faiths of Mankind,' and 'The Women Workers of the Orient' and are taught by Senior girls who had the privilege of taking similar work at Eaglesmere.

"We are trying the plan this year of having a Junior girl work with the Senior leader, helping her with reference work and at times taking the class itself. In this way we hope to have a good basis for next year's work.

"Voluntary pledges have been made again this year toward the fund for Miss Irené Sheppard, our student secretary in Buenos Aires. The response on the girls' part has been splendid, and altogether it seems as though we are beginning to understand more fully than ever before the true meaning of World Fellowship."

MISSIONARY ACTIVITIES AT CEDAR CREST.

"The Y. W. C. A. at Cedar Crest College, a very recent organization, has made every effort to conform with the plans outlined at Eaglesmere, with reference to the Bible and Mission Study classes. Bible Study classes were held during the first semester, three classes having been formed. Two classes were formed among the commuters and one among the dormitory students. The enrollment included about seventy-five per cent. of the stu-

dents. The classes met every Tuesday and Thursday noon for half an hour. Two classes studied the Book of Revelations and one the Life of Christ. The college has aimed to develop a capable student organization with strong leaders, so that students were chosen to direct the discussions.

"During the second semester Mission Study Classes will be formed, also under student leaders. Here only two classes will be formed, one among the commuters and the other among the boarders. The 'Faiths of Mankind' will be used by one of the classes, the text-book for the second class has not been decided upon as yet.

"A decided and very favorable advance in interest has been shown by the girls during this year and we are very hopeful for a larger membership in the Mission Study Classes and for a most prosperous year along every line.

"This year we are contributing to Missions by assuming the support of two student girls, one in Japan and the other in China."

Thus we see from the testimony of the girls themselves that they not only have the broad interests and wide visions which are so necessary in bringing the Kingdom of Christ to all peoples, in every land and in every clime that the Christian Brotherhood of Man may be established in the world; but that they also possess the deep spiritual training acquired through profound Bible and Mission Study Courses which is after all the very essence,—the life, the heart, the soul,—of all missionary endeavor.

Our missionary activities will not wane as long as our girls wrestle with the same problems which confront us in our missionary text-books, and it remains for us, the members of the Woman's Missionary Society of the Reformed Church, to be on the alert to bring the sweet girl graduate into vital relationship with our local missionary societies.

ANNA M. GRIM,
Student Secretary.

Heidelberg Supports the Yamagata Station.

"Out of the darkness into the light, through the blood of Jesus Christ."

The girls of Heidelberg try to carry out this motto of the Church, by doing what they can to promote missionary work, thus carrying the light into the darkness. In order that the girls may be acquainted with conditions in heathen countries, and also with the work being done by the missionaries, the Y. W. C. A. offers courses during the second semester of each year.

But the work which is dearest to all Heidelbergers is that at Yamagata Station, Japan, which we support. This year we had such an opportunity to learn of the work there in having Rev. and Mrs. Carl Kriete with us during the campaign. On Thursday evening at our prayer meeting, Mrs. Kriete talked of their work in Japan. The talk was illustrated by stereopticon pictures. On Saturday night, joined with a social time, was a play which, while entertaining, nevertheless had a deeper significance and closed with an appeal for Japan. Sunday afternoon Rev. Mr. Kriete addressed a joint meeting of the Y. M. and Y. W. C. A. and talked again on Monday morning at the chapel service. The faculty and students, with the aid of some of the alumni, pledged over \$500 for the support of the station. The girls also contribute for the support of Miss Steinbeck, a Y. W. C. A. missionary to China from the Ohio and West Virginia field.

As practical Home Missionary work the students conduct Sunday School at the National Orphans' Home of the Junior Order of American Mechanics, which is located just outside of Tiffin. One of the professors, who acts as superintendent, is offering a course in Religious Education, so that we may become trained teachers.

There is also a Volunteer Band for those who are planning to go to the foreign field. Thus we strive to carry out the commands of the Master by studying, giving time and money and by preparing for future work in His vineyard.

Young People's Work

MRS. JOHN LENTZ, SECRETARY
218 BROADWAY MILTON, PA.

Mission Band Program. April.

BIBLE TOPIC—*Easter Lessons.*
Memorize the Lord's Prayer.
Missionary for the month, Miss Hoy.
Use OUTLOOK OF MISSIONS and *Everyland.*

First Week.

Scripture Lesson—The entry into Jerusalem.
Luke 19: 27-38.

Talk about our work at Yochow City. Who is working there? What kind of work are they doing?

Study—"Stories of Brotherhood," p. 36-44.
Read about Miss Hoy first week.

Second Week.

Scripture Lesson—The Lord's Supper. Luke 22: 7-20.

Talk about our work at Shenchowfu.

Study—"Stories of Brotherhood," p. 45-51.
Read about Miss Hoy second week.

Third Week.

Scripture Lesson—The Resurrection. Luke 24: 1-12.

Talk about our work at Sendai.

Study—"Stories of Brotherhood," p. 52-60.
Read about Miss Hoy third week.

Fourth Week.

Scripture Lesson—The Resurrection. Math. 28: 1-8.

Talk about our work at Tokio.

Study—"Stories of Brotherhood," p. 60-63.
Read about Miss Hoy fourth week.

Miss Gertrude B. Hoy.

This month we present the picture and life story of the daughter of one of our first missionaries, who has in turn become Gospel messenger.

First Week.

Miss Hoy represents three of the great nations of the world. She was born in Tokyo, Japan, while her father, Rev. William E. Hoy, D. D., was President of the Board of Directors of North Japan College, which he helped to found. As a young girl she went with the family to China when her father transferred his missionary activities to that country. She came to America for most of her education, studying in the public schools at Lancaster, Pa., and completing the full course at Hood College, Frederick, Md. While in College she served as President of the Y. W. C. A. and attended Evangelical Reformed Church, of which she is still a member.



MISS GERTRUDE B. HOY.

Second Week.

In speaking at the Mt. Gretna Missionary Conference a few years ago, Miss Hoy said: "As a child in Japan and later in China, it seemed only natural to me that I should some time take part in the work in which my father and mother and other missionaries engaged." So she began her missionary work early by teaching her little Chinese playmates to play games and care for dolls, because in that part of China such good times and dolls for girls were not known. She was twelve years old when she resolved to become a missionary. Upon leaving for America soon thereafter, her Chinese playmates said: "Oh, we don't want you to go away—we shall miss you so. Promise us that when you are big you will come back and teach us the good things you have learned."

Third Week.

During her stay in America, she did not forget this touching plea from her little friends in China. When the Board of Foreign Missions was ready to send her in answer to her call, the necessary monies were not in hand, but the Lord touched the hearts of a number of people in Allentown and vicinity, who formed "A Circle of Friends," of whom Mrs. David A. Miller is treasurer. They agreed to send her as their missionary. They are supporting her faithfully with their contributions and their prayers.

Fourth Week.

A fine note of cheerfulness and real happiness in her work runs through all her letters.

She landed in China in October, 1913, and spent her first year in the Language School. Upon the retirement of Miss Kanne from the Ziemer Memorial Girls' School at Yochow City, Miss Hoy became the Principal and has continued in that position with good results. During the past year, the school enrolled 129 girls in spite of the political disturbances. When the Northern and Southern soldiers turned Yochow City into a battleground a little more than a year ago, the school had to be closed for a short time, but in the midst of all the dangers and trials the school girls conducted themselves in a commendable manner and "even when the city was burning, they were quiet and self-controlled."

The past year has also seen the forming of two Christian Endeavor Societies made up of the students with the help of Miss Helen Ammerman. "I am very happy in my work. Each year that I am in China I am more and more thankful and glad to have a part, however small, in the great work for the Master." These are the closing words of one of Miss Hoy's letters to the Board of Foreign Missions.

(Continued from Page 139.)

She has always been zealously interested in Church work, and as a worker for the cause of Christ and as a teacher she was one of the most active and of rare ability; cheerful and faithful in all that she did. When thinking of the work she did we are reminded of "By their fruits ye shall know them." A few of the words that often came from her lips are: "Our afflictions bring us closer to God," "I am my brother's keeper," and "I go this way but once, I want to do all the good I can." These were not merely words, but expression of deeds lived by her. She already has been greatly missed in the Church and whole community, because her Christian virtues, her love and kindness were manifested everywhere in her walks of this life.

Her mother, Mrs. Minerva R. Fencil, as a tribute of affection and love, has made her devoted daughter a member in memoriam of the Woman's Missionary Society of General Synod.

Bringing the West to the Women of the East.

"No nation can rise above its women."

This thoroughly modern and thought-arresting sentence was recently uttered in China, not by an American missionary, but by a Chinese statesman, at the founding of the Young Women's Christian Association.

The thinking men of the Orient are becoming alive to the present-day situation. Although far behind men of the Occident, still they have seen the unrest which the war caused, and the awakening desire of their women for a chance to express themselves.

Work in foreign fields is, for this reason, of such tremendous importance at the present time. The Y. W. C. A., along with other organizations, must be ready to offer the women of Japan, China, India and South America those opportunities for a broader life which they are seeking.

In order to raise \$500,000 for Foreign Missions a nation-wide student campaign has been entered upon by the Y. W. C. A., the Y. M. C. A., and the Student Volunteer Movement in our universities and colleges, as part of the World Fellowship program. At the International Student Conference held at Northfield, Massachusetts, a year ago, it was decided that the Campaign should be carried on in co-operation with Church and Mission Boards of the Protestant Evangelical Churches of the country.

The Y. W. C. A. has played an important part in the Campaign. It has at present eighty secretaries in the Orient and South America, and there are nineteen centers where work is being carried on.—*Publicity Department, War Work Council, Y. W. C. A.*

"With malice toward none, with charity for all, with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in and to achieve among ourselves and with all nations a just and lasting peace.—ABRAHAM LINCOLN.

MISSIONARY FINANCE

BOARD OF HOME MISSIONS.

General Fund Receipts for January, 1919.

<i>Synods—</i>	1919.	1918.	<i>Increase.</i>	<i>Decrease.</i>
Eastern	\$5,724.28	\$3,785.39	\$1,938.89	.....
Potomac	2,672.42	1,857.58	814.84	.....
Ohio	1,462.68	1,036.80	425.88	.....
Pittsburgh	2,665.04	1,238.00	1,427.04	.....
Interior	135.00	575.00	.....	\$440.00
German of East.....	370.20	461.94	.....	91.74
*Central	70.00	85.00	.....	15.00
*Northwest .....	.....	15.00	.....	15.00
*Southwest .....	.....	50.00	.....	50.00
†W. M. S. G. S.	1,139.00	50.00	1,089.00	.....
Y. P. S. C. E.	5.00	25.25	.....	20.25
All other sources.....	627.57	291.50	336.07	.....
	\$14,871.19	\$9,471.46	\$6,031.72	\$631.99
			631.99	

Increase for the month, \$5,399.73

*For Hungarian and Harbor Missions only.

†The W. M. S. gave \$434.45 additional for Church-building Funds and other causes.

BOARD OF FOREIGN MISSIONS.

Comparative Receipts for Month of January.

<i>Synods.</i>	1918.			1919.			<i>De-</i>	
	<i>Appt.</i>	<i>Specials.</i>	<i>Totals.</i>	<i>Appt.</i>	<i>Specials.</i>	<i>Totals.</i>	<i>Increase.</i>	<i>crease.</i>
Eastern	\$3,610.33	\$705.50	\$4,315.83	\$6,002.81	\$1,117.00	\$7,119.81	\$2,803.98	.....
Potomac	1,650.04	147.00	1,797.04	2,779.49	2,237.12	5,016.61	3,219.57	.....
Pittsburgh	1,238.00	237.50	1,475.50	2,645.27	232.39	2,877.66	1,402.16	.....
Ohio	1,136.80	787.11	1,923.91	1,262.68	648.65	1,911.33	.....	\$12.58
Interior	585.00	15.00	600.00	135.00	42.25	177.25	.....	422.75
Central	424.51	223.30	647.81	745.96	176.20	922.16	274.35	.....
German of East...	225.00	58.00	283.00	375.38	564.00	939.38	656.38	.....
Northwest	142.22	172.81	315.03	219.62	326.00	545.62	230.59	.....
Southwest	175.61	10.00	185.61	269.79	11.20	280.99	95.38	.....
Bequests .....	.....	.....	.....	.....	1,151.35	1,151.35	1,151.35	.....
Annuity Bonds....	.....	.....	.....	.....	500.00	500.00	500.00	.....
W. M. S. G. S. ....	.....	498.68	498.68	.....	4,211.95	4,211.95	3,713.27	.....
Miscellaneous .....	.....	17.30	17.30	.....	23.20	23.20	5.90	.....

Totals.....\$9,187.51 \$2,872.20 \$12,059.71 \$14,436.00 \$11,241.31 \$25,677.31 \$14,052.93 \$435.33
Net Increase, \$13,617.60

Our Own Big Business.

The pagan conception of ownership, which we have inherited, has affected every one of us profoundly. We are not to be blamed, but we are to understand the fact.

How then? Is it our business to challenge court records and change the law? Not at all. Tinkering with statutes will not establish ethical and spiritual values. Our generation has bigger business.

It is the saving of Christianity from the white leprosy of paganism itself—and the deadly thing is nearer than most Christians ever dream. Our business is to get behind the law and underneath it, and proclaim the property-dominion of the personal and living God. The "three A's" of Christian Stewardship are fundamental—Apprehend the Stewardship, Acknowledge it, Administer it.—*Men and Money.*

THE BOARDS OF MISSIONS OF GENERAL SYNOD

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Field Secretaries,
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Rev. Daniel Burghalter, D. D., Tiffin, O.

Meetings.
Annual Board Meeting, first Tuesday in March.
Executive Committee meetings are held monthly except in July and August.

FORMS OF BEQUEST FOR MISSIONS

For the Board of Home Missions.
I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

For the Board of Foreign Missions.
I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

WOMAN'S MISSIONARY SOCIETY

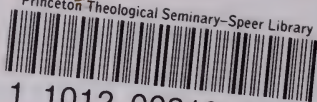
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The Executive Committee consists of the Officers.

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Outlook of Missons

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